



Heart Talks from Beulah Land

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By
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Evangelist

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Heart Talks from Beulah Land

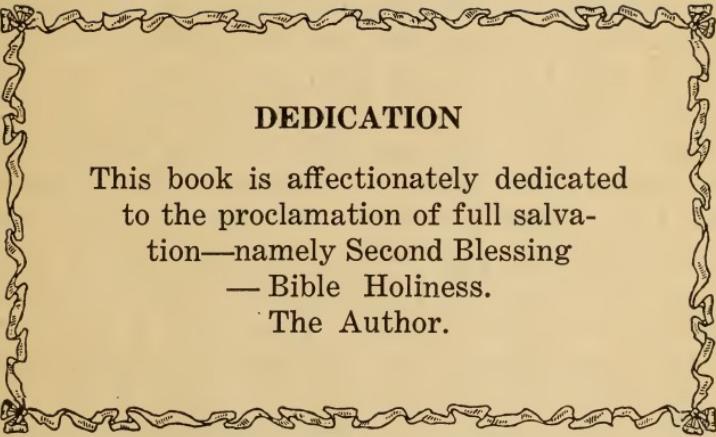


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THESE Biblical messages of vital and essential truths have been presented in sermon form in many of the churches, towns and cities of our country. The seal and blessing of the Holy Spirit has accompanied their delivery until many have requested their publication in book form for the public at large. The author does not claim to have exhausted the subject of doctrinal holiness, neither does he aim at literary excellence. But he endeavors to clothe the truth of Christian Holiness in simple language to enable all people to comprehend. I hope my readers will not merely read this book, but will search it daily. May the God of all grace give this a wide circulation, and may you find this glorious truth, and go forth to prove it to a waiting world. If this book proves a word of caution and helps its readers into the immediate enjoyment of Bible Holiness, the author will be grateful.



DEDICATION

This book is affectionately dedicated
to the proclamation of full salva-
tion—namely Second Blessing
—Bible Holiness.
The Author.

Heart Talks From Beulah Land

“IN 1729 two young men in England, reading the Bible, saw they could not be saved without holiness. They followed after it, and incited others to do so. In 1737 they saw likewise that men are justified before they are sanctified, but still holiness was their object. God then thrust them out to raise up a holy people. ‘Holiness is the grand depositum,’ said Mr. Wesley, ‘which God has given to the people called Methodists: and chiefly to propagate this, it appears that God raised them up.’ We believe God’s design in raising up the preachers called Methodist in America was to reform the Continent, and spread Scriptural holiness over these lands.” The above is an extract from the Discipline of the Methodist Episcopal Church.

November and December, 1842, marked the withdrawals of a group of men from the Methodist Episcopal Church regarded as the commencement of the movement which led to the organization of Wesleyan Methodism in America, which general organization was effected and a Discipline adopted the following year, May 31, 1843.

Extracts from the Wesleyan Methodist Discipline:

“Original sin is the corruption of the nature of every man, engendered of the offspring of Adam, whereby man is wholly gone from original righteousness, and of his own nature inclined to evil, and that continually.” “Entire sanctification is that work of the

Holy Spirit by which the child of God is cleansed from all inbred sin through faith in Jesus Christ. It is subsequent to regeneration, and is wrought when the believer presents himself a living sacrifice, holy and acceptable unto God, and is thus enabled through grace to love God with all the heart and to walk in His holy commandments blameless."

Extracts from Discipline of the Free Methodist Church:

"In the Genesee Conference of the Methodist Episcopal Church about the year 1858, several preachers and many members were excluded from the church on various charges and allegations, but really for their adherence to the principles of Methodism; especially to the doctrine and experience of entire sanctification. Those excluded could not join any other Methodist body, for there was none that agreed with them on the issues for which they were thrust out. Therefore they felt compelled to form a new organization. The Free Methodist Church was organized on the 23rd day of August, 1860. The Free Methodists are a body of Christians who profess to be in earnest to get to Heaven, by conforming to all the will of God, as made known in His Word. In doctrine they are Methodists. They insist that it is the duty and privilege of every believer to be sanctified wholly and to be preserved blameless unto the coming of the Lord Jesus Christ. Everyone who is received into full connection either professes to enjoy that perfect love which casts out fear, or promises diligently to seek until he obtains it."

The First Church of the Nazarene was organized by Dr. P. F. Bresee in Los Angeles, California, October, 1895. The Church of the Nazarene has always stood clear on the doctrine of entire sanctification.

The following extract is taken from the Manual of the Church of the Nazarene: "We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotion to God, and the holy obedience of love made perfect. It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service. Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state the Holy Spirit bears witness. This is also known by various terms representing its different phases, such as 'Christian Perfection,' 'Perfect Love,' 'Heart Purity,' 'The Baptism with the Holy Spirit,' 'The Fullness of the Blessing,' and 'Christian Holiness'."

In the providence of God, Rev. Seth C. Rees, that unique, scholarly, and Spirit-filled minister, was used of God in 1915 and 1916 in Pasadena, California, to bring about a mighty revival which resulted in the organization of the Pilgrim Holiness Church, May 27, 1917, in that city.

The following extract is taken from the Manual of the Pilgrim Holiness Church:

"Original sin standeth not in the following of Adam, but it is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually. Entire sanctification is the baptism with the Holy Spirit: (1), it is subsequent to regeneration; (2), it is for all believers; (3), it is an instantaneous experience, received by faith; (4), cleansing the heart of the recipient from all sin; (5), setting him apart and endowing him with power for the successful accomplishment of all to which he is called."

No one wants to be a hobbyist; but if I were to "ride a hobby" it would be Bible holiness. Mr. Webster defines hobby as "Any favorite object of pursuit; that which a person pursues with zeal or delight." Therefore each Christian should make a hobby of regeneration and sanctification. Holiness is religion in full gospel measure. Let our motto be "Holiness unto the Lord."

Holiness is the prominent doctrine of the Bible. We find in all the standards of Methodism and in all the legitimate branches of Mother Methodism that their disciplines, theologies, and hymn books give a prominent place to the doctrine and experience of holiness. In a multiplicity of our churches today they seldom hear a sermon preached on holiness annually. Hence there prevails among them a tremendous need today for the doctrine of holiness preached and the life of holiness demonstrated.

One hundred years ago no one was allowed to hold an official position with any Methodist Society who

held opinions contrary to the total depravity of the human heart and Christian holiness as believed in by early Methodism. One might consider such a stand rather drastic, nevertheless it was decidedly a safe stand to take.

Mr. Wesley said: "The more I converse with believers, the more I am convinced they have sustained great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see wherever this is not done the believers grow dead and cold. Nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love."

Bishop McKendree said: "No doctrine which we have ever preached has been more owned by the Head of the Church, and I doubt not the success of your ministry may mainly depend upon your zealously holding forth this great salvation."

Rev. William Bramwell said: "If the doctrine of entire sanctification is not enforced there will follow a falling away among the people. Our glory will depart. We should pray that the number of those may be increased who boldly, as at first, declare the whole counsel of God."

Rev. B. T. Roberts said: "Our preachers, if they would succeed in their work, must preach entire sanctification. They must preach it clearly, definitely. On this subject the Gospel Trumpet must give no uncertain sound. Francis Asbury did more than any other man to plant Methodism on this Continent. He said he felt divinely called to preach holiness in every sermon. Yet, when taken sick, he wrote: 'I have found

by secret search that I have not preached sanctification as I should have done; if I am restored it shall be my theme more pointedly, God being my helper'."

J. A. Wood in "Perfect Love" says: "To be faithful to the Church and point out her duties, faults, dangers, defects and sins, is very far from 'stabbing,' 'bleeding,' or 'abusing' the Church, as some appear to believe. A time-serving, temporizing man who seeks more to please men than he does to lead sinners to God and believers on to holiness is very far from being the best friend of the Church. The minister who maintains a strict fidelity to God, deals faithfully, though kindly, with the Church and the World, and gives sin of every kind, either in or out of the Church, no quarter, is very far from being an enemy of the Church. The worst enemies of the Church are some within her own pale. A compromising, self-seeking, worldly-minded, back-slidden minister will do more to run down her piety, kill off her converts, and scatter spiritual desolation throughout her borders than all her enemies without combined."

Bishop Foster said: "Holiness breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the whole scheme of the Bible, from the Alpha to the Omega, from the beginning to the end. Holiness! Holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of the wonderful theme of

the Bible! It is the truth glowing all over, welling all through revelation; the glorious truth that sparkles and whispers, and sings, and shouts in all the history, and biography, and poetry, and prophecy, and precept, and promise of the Bible. The great central truth of the whole system. The wonder is that all do not see, that any rise up to question the truth so conspicuous, so glorious, so full of comfort."

Bishop Asbury said: "Preach sanctification directly and indirectly in every sermon. O Purity! O Christian Perfection! O Sanctification! It is Heaven below to feel all sin removed. Preach it whether they will hear or forbear. Preach it!"

Bishop McKendree wrote: "Insist much on this, build up the Churches herein, and proclaim aloud that 'without holiness no man shall see the Lord.' Under the guidance of the Spirit of Holiness, this doctrine will be acknowledged of God; signs will follow them that believe, and press after this uttermost salvation, and our people will bear the mark of their high calling—become a holy nation, a peculiar people."

Dr. Lovick Pierce, in a sermon before the General Conference of the Methodist Episcopal Church, said: "Just as far as our Church has ceased to believe in entire sanctification and to seek after it as the only phase of religion that saves us from all sin, just so far are we a corrupted and a God-forsaken Church, and it is useless to try to sustain ourselves by eulogies on what we have been."

Bishop Peck says: "The privilege and duty of present salvation from all sin is omitted in so large a number of sermons as to leave many in doubt whether

there be any such gospel, and grievously to discourage and mislead those whose spirits pant for full redemption. The duty of ministers is plain: to set the whole work of grace upon the heart, constantly and plainly before the people; to hold out with the clearness of light, to the Israel of God, everywhere, the glorious privilege of perfect love, and to urge it; not as all the gospel, but the grand result sought by the gospel; not merely as a privilege and a probability, but as a duty, as an attainment, which we are in danger of missing, and which is indispensable to our ultimate preservation in the favor of God, and our introduction into Heaven."

Rev. George Pickering in his dying charge said: 'Tell, oh, tell the brethren to preach Christ and Him crucified, an all-able, all-powerful, all-willing, all-ready Savior, a present Savior, saving now. Preach! 'Now is the accepted time, now is the day of salvation.' Oh, tell them to preach holiness. Holiness is the principal thing. Preach holiness, holiness, holiness! God help you to preach holiness."

Taken from an address to the General Conference of the Methodist Episcopal Church: "The doctrine of entire sanctification constitutes a leading feature of original Methodism. But let us not suppose it is enough to have it in our standards; let us labor to have the experience and the power of it in our hearts. Be assured, brethren, that if our influence and usefulness, as a religious community, depend upon one thing more than any other, it is upon our carrying out the great doctrine of sanctification in our life and conversation. When we fail to do this, then we shall lose our pre-

eminence; and the halo of glory which surrounded the heads and lit up the path of our sainted fathers will have departed from their unworthy sons. Oh, brethren, let your motto be 'Holiness unto the Lord.' **Holiness is the grand central attraction of heaven.**

J. T. Peck says, "Perfect love is love to God without mixture, love to man without selfishness, love which springs up in the soul at the time of conversion, increasing, extending, conquering and wholly superseding all love of the world. Love filling the soul, controlling the intellect, sensibilities and will.

"The justified is convicted for holiness, the same as the unregenerated is convicted for salvation. Depravity of the heart, however subdued, cannot remain long concealed. There are times in a regenerated experience when he will be so convicted for a clean heart that he will feel like hiding himself from the sight of men, burying his face in the dust and crying out for deliverance.

"We human beings, however entirely delivered from inbred sin, will still retain our inaccuracies of moral discrimination, the feebleness of judgment which results from the depravity of character and conduct. Hence, we may expect errors in judgment, mistakes in practice in the best of us. As our intellectual, moral and physical standards have been lowered by sin, so our highest attainments of excellence reached now is perfection in love. By perfect love, we mean no form of completeness beyond which we cannot advance. It does not raise man to the perfection of the Godhead, nor of angels, nor of Adam, nor any legal perfection, or any perfection in development, or any state of per-

fection from which we cannot fall but only Christian Perfection."

I. The depravity of the natural man is not removed in regeneration or the new birth.

The carnal nature, the roots of bitterness, the frequent uprisings of original sin, the corruption of our fallen natures comes to the entire offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually.

II. Entire sanctification is provided and offered to all believers in Christ.

III. While this great work of grace is so amply provided for all Christians, yet it has been neglected by the church at large.

IV. All true Christians having met conditions, who will trust the blood without reservation, may receive this baptism of cleansing.

V. This experience may be professed with great profit, humility and the fruits of the Spirit.

Yes, we believe in the experience of entire sanctification as a second work of grace subsequent to regeneration, that it is the cleansing of the heart from sin whereby the sinful nature is cleansed out and we are filled with divine love through the agency of the Holy Spirit.

One does not get all when first saved, though regeneration is a perfect work in itself, neither does a believer get all when he is sanctified though that is a complete work of grace. We grow in grace in a regenerated state but we grow faster after we are sanctified.

In living a holy life, you do not live under the strain of duty but under the urge of love.

Mr. Wesley spoke of holiness being both gradual and instantaneous, and illustrated same by saying a dying man might be dying for days but when death finally comes, it is instantaneous.

It was Thomas Cook who said, "We must be willing to receive what He gives, lack what He withholds, suffer what He inflicts, be what He requires and do what He commands."

Mr. Wesley said, "Insist every where on full redemption received by faith alone. Press the instantaneous experience."

Mr. Fletcher said, "What is required is a bold, hearty, steady venturing upon the truth of the promise with an appropriating act," and the results of the act are expresed in the words of Whittier, "The foot of faith fell on the seeming void and found the rock beneath."

Hence, sanctification is the divine work of the Holy Spirit in the self-emptied, entirely consecrated and believing soul, without the assistance of growth, good works or psychology. Having met every known, laid down requirement, He comes in all His fulness, purifying, cleansing, filling and witnessing that the work is done.

A true holiness preacher will preach, without compromise, all the fundamental doctrines of the Bible in simplicity and clearness. He has no hobbies to ride and no axes to grind. He will not abuse, criticize and unchristianize those who do not see eye to eye as he does. His one and only business is to get sinners

saved, believers sanctified, and build up and edify the church.

The question is frequently asked, "Will the holiness churches succeed?" They will in proportion as the old line of churches fail and when we as a holiness church fail God, He will raise up another holiness church to take our place.

Christian Perfection

The word Perfection in the Bible is used as a qualifying term, not so much of degree, as of kind. It signifies "whole," "complete," with nothing lacking. It implies not an excess of one quality and lack in another, but it is the harmonious blending of all moral virtues in their proper proportion.

The book of Job as a literary production challenges our highest admiration. Its poetry is unexcelled and its illusions to natural science have stood the test and criticism of the ages. God was testing Job and said: "Hast thou considered my servant Job, that there is none like him in the earth, A perfect and an upright man, one that feareth God and escheweth evil?" Job 1:8.

1. Job's character was duly balanced—built of faith, hope, and love.

2. Job was an upright man. He was governed in all the relations of life by the principles of sterling integrity.

3. He feared God. Job was not a cold moralist. The fear of God was the controlling element of his life.

4. He avoided sin. He exemplified the principles of holiness in all his relations to life and under the most trying circumstances.

5. Job was a perfect man. He manifested deep piety under a great variety of circumstances and with the most satisfactory results. Thus he exemplified holiness. Reverses came; his children were taken from him; his property was swept away; a foul disease seized his body; his friends decided against him. So often friends decide against us when we need them most. His wife turned against him and reproachingly said, "Dost thou still retain thine integrity? Curse God and die." Under these accumulations of trials Job's faith in God never one time gave way. He maintained his fidelity to God to the last. True holiness stands the test in all relations and circumstances of life.

This is what early Methodists called Christian Perfection; what others have called entire sanctification; what some prefer calling eradication. This was what John the Apostle referred to when he said: "Perfect love casteth out fear." Mr. Wesley said: "When Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God, and consequently few additions to the Church, and but little life in the members. Speak, and spare not. Let not regard for any man induce you to betray the truth of God. Until you press believers to expect full salvation now, you must not look for revivals."

Unless you go on unto perfection after conversion, you will soon get to a place where you will not want to hear holiness preached, and not even testimonies along that line. Heb. 6:1. It is dangerous to linger too long around the doctrine of regeneration, but now He or-

ders to a forward march unto perfection. This Scripture does not deal with maturity but purity. To go on unto perfection is to go on unto heart purity; having been saved from actual sins, now we go on to full redemption from inward depravity. Perfection does not remove the danger of apostasy but greatly lessens it. All Christian believers are exhorted to leave the principles of the doctrines of Christ and go on unto perfection, on to the fullness of the Spirit, on to holiness, on to sanctification by consciously coming to the end of all consecration. Let us lay hold on the promise. We not only have His promise, but He is on oath to sanctify and make us holy.

Two things are necessary to a perfect approach unto God for Christian perfection. First, a complete surrender. Second, a full consecration and dedication of self and substance to God.

1. We need a perfect atonement: such has been made.

2. We need a perfect Mediator between God and man: such has been provided through Christ Jesus.

3. We need a perfect commitment of one's self and all to God: Reader, hast thou met this requirement?

An old philosopher said: "If God could purify the heart before we die, He might do it one minute before death; if He could purify the heart one minute before death, He could one hour before death; if He could one hour, He could one day; if one day, then one month; if one month, He will purify your heart today, if you will let Him."

Dr. Adam Clark says: "Perfection is the restoration of a man to a state of holiness from which he

fell, by creating him anew in Christ Jesus and restoring to him that image and likeness of God which he has lost. A higher meaning than this, perfection cannot have; a lower meaning, it must not have."

Matthew 5:48.

1. The nature of perfection: loves God with all the heart, soul, mind, and strength.
2. The standard of perfection: Christlikeness.
3. The means of perfection: the Blood.
4. The marks of perfection: love one another. When the Apostle John became old and feeble he said: "Children, love one another."
5. Examples of perfection: Noah, Abraham, Job, the Apostles, and others across the ages.
6. The extent of perfection: meets the deepest need of the human heart.
 - (a) It is a high state of grace.
 - (b) It is a commanded state of grace.
 - (c) It is a possible state of grace.

These words, Matt. 5:48, were spoken by Jesus and are a part of that marvelous Sermon on the Mount. Perhaps there is no word in the Bible people shrink from as they do the word "Perfection." One said, "I don't claim to be perfect, and never saw any one who was." Then he dropped the subject and I thought it was high time for it to be dropped. Perfection is God's standard of both Testaments. In the Old Testament He said: "Abraham, walk before Me and be thou perfect." In the New Testament He commands: "Be ye therefore perfect even as your Father Which is in Heaven is perfect." God's commands never exceed the promises and provisions of His grace.

The Bible gives five Orders in God's Church. See Ephesians 4:11, 12.

1. Apostles: chief business, the perfecting of the Saints.

2. Prophets: chief business, the perfecting of the Saints.

3. Evangelists: chief business, the perfecting of the Saints.

4. Pastors: chief business, the perfecting of the Saints.

5. Teachers: chief business, the perfecting of the Saints. See II Timothy 3:17.

In Phil. 3:12 Paul said he was not already perfect. Paul means he had not reached Resurrection perfection. Neither do any of us until the Resurrection; but Paul had reached perfection in love which is your privilege and mine.

Treating the Subject of Christian Perfection Negatively

1. Christian perfection is not a sinless perfection. This is an ambiguous term, unscriptural and untheological. "It is not worthwhile to contend for a term. It is salvation from sin."

2. It is not Adamic perfection. Adam was perfect both physically and mentally. But we have been in an awful wreck both physically and mentally.

3. It is not Angelic perfection. Some think if we obtain this grace we are too good to live, must be sprouting wings and distantly related to angels.

4. Christian perfection is not absolute perfection as this belongs to God alone. God cannot increase or decrease in perfection. We are getting better or worse.

5. But Christian perfection is a perfection in love. It deals with quality, not quantity. It is purity, not maturity.

Take twin brothers: one is sickly and diseased; the other is healthy and strong. This is a vivid picture of many in the Church today. What disease is to the body, sin is to the soul. What perfect health is to the body, holiness is to the heart and soul.

One says: "I would like to see one who is perfect." The indications are that one would not recognize perfection if he saw it. Jesus was perfect but people did not acknowledge it. They said He was an imposter, a deceiver, and a friend of publicans and sinners. You may be as white as the Blood can make you and some one looking at you through goggles will classify you as a crow or a buzzard. Quite often, when passing judgment on others, you are merely telling on yourself.

While enjoying perfect love, we are subject to many imperfections. Christian Perfection may be obtained in the life, yet many who profess and possess it wear imperfect bodies. So it still remains true that perfect spirits dwell in imperfect bodies, while the most healthy and robust have certain traits constantly reminding them of the fact that they are candidates for the resurrection. Hence, we may look forward to the resurrection when all imperfections will cease. Living close to the Lord, you will become conscious of your inability and unsatisfied with your achievements. It is very consoling to know that our Heavenly Father judges us not by our achievements but by

our motives. In spite of our imperfections, He calls us perfect.

I. Sanctification will not produce perfect conduct.

We are creatures of mistakes. Two persons never make a mistake, the dead and those who never try. Highest perfection is absolute and belongs to God, Angelic and belongs to the angels, Adamic and belongs to Adam. Christian Perfection belongs to and is the privilege of every Christian, (i. e.) a relative perfection. Sanctification deals with the carnal mind and not with human motives. After sanctification, we are not carnal, but still human. Perfect love will not produce perfect bodies, perfect minds, or perfect conduct. Infallibility is not a fruit of holiness. Entire sanctification is love made perfect and not judgment made infallible. Judgment graduates conduct; if you go astray in judgment, you will in conduct. You will not do any better than you know.

II. Sanctification will not add anything in kind.

It is not addition but subtraction. Not a new religion but clarifies what you have, taking out the dross and wax. Love—Perfect Love, Joy—fulness of joy with vision clarified.

III. Sanctification will not put you where you cannot fall but where you may not fall; grace will not put you where you cannot sin but where you may not. Sanctification will not destroy your capacity to sin but bent to sin. A moral collapse is not the result of a blow out but a slow leak. Watch your thinking to keep you from falling from grace. There are hopes for you if you will think right. Think right, feel right and then act right.

IV. Sanctification will not save us from emotional ups and downs.

There are warm places and there are chilly places in the sanctified zone. It is very unwise to make feelings your standard. Always feeling your religious pulse is bad business. If you have a religious doubt, investigate, if heaviness through manifold temptations, different. At times you will walk by faith, naked faith, stripped of emotion. Have I committed any known sin? Have I taken from the altar? Don't look too long at a brother's faults; they resemble your own. Don't look too long at your imperfections. Keep on hands a supply of grace. Do you feel you are a citizen of the United States? Your birth place settles that. Why have so much to say about feelings? Since our physical and nervous condition has much to do with our feelings and faith, then it is both foolish and dangerous to make feelings the barometer of our spiritual state. If you depend on feelings, you will live an up and down life. Your feelings are much like window shades and will go up and down, but true holiness will take you down and down.

V. Sanctification will not produce uniformity.

It will not make you speak in tongues, but use the one you have to the glory of God. It will not keep you from snoring in your sleep but will help you to wake up in good humor. It will not keep you from feeling righteously indignant at sin but will keep you from getting mad. It will not make hair grow on a bald head but will on a bobbed head.

VI. Sanctification will not make an adult Christian out of you over night. Sanctification is the Chris-

tian's gate and not the Christian's goal.

Sanctification is a junction and not a terminal.

Three facts in Christian experience:

1. Spiritual life—in regeneration.

2. Moral purity—in sanctification.

3. Christian maturity—by growth and development.

Will grow more rapidly.

Growth more symmetrical.

Growth more satisfying.

Cleansing from Sin

I John 1:7. John does not hesitate to profess cleansing from all sin. To him it is not fanaticism or presumption, but just a normal claim through the Atonement. It would be inconsistent to profess less. A life of sin excludes fellowship with God. And a life of fellowship with God excludes sin from the heart and life.

1. This is a cleansing from all sin. Not at some future date but now. Needs neither death nor Heaven to improve on it. It is a present cleansing. It cleanses one's thoughts, affections, heart, emotions, will, desires and conscience.

2. We have fellowship with one another. Sin causes discord between man and man and between man and God. Cleansing brings harmony. The acid test of holiness is fellowship with the brethren.

3. We are to walk in the light as He is in the light. The outward life will show an inward cleansing. The Bible is sufficient warning for every guilty soul. Preaching certain vital truths is not always a pleasant matter, yet the necessary alarm must be sounded. Ignorance will not excuse us. Ignorance will not spare

us from the consequences of sin. Ignorance provides no way of escape. We are to emphatically warn of the danger of sin and carnality. God provided a sacrifice for sin, but He has a right to withdraw the sacrifice at His pleasure; then we are left without hope. God has shown His favor to all men by providing them ample provision to be saved. If one selects a life of sin he must take the consequences. Sin becomes active like a cancer and eats the very life away. It spreads through the whole moral structure and works death to the soul. God will not always bear with the sinner when he walks over light and tramples the shed blood under his sinful feet. God will give the sinner up to have his own way. The whole world lies in wickedness and sin, but the remedy is in your reach. The trend of the world is hellward. Its master is Satan. Its port is damnation. But sin is not necessary to human happiness. God did not make it necessary or needful to sin. All sin is first, last and always detrimental. Man has sinned and paid dearly for the experience. Armies cannot hold sin in check. It cannot be confined to prison walls. It is a madness which drives to destruction. It means destruction to practice it, and death to harbor it in the heart.

To live in sin we crucify common sense, destroy faith, blast hope, murder conscience, blight and curse life, and sell the soul for a mess of pottage. We are under a liability to sin, but no necessity for it. The Christian may sin, that is, he can if he wants to; but if he gets good religion he will not want to sin. The blood atones for all sin. Inbred sin causes backsliding, hence it must come out by the roots.

The Nature of Depravity

I John 1:9. Sin is two-fold. Sin is both an act and a state. Sin needs forgiveness and cleansing. The experiences of justification and sanctification differ as a Court House differs from a Hospital. A Court House is a place where questions are settled pertaining to the law, while a Hospital is a place where they care for the sick. It is needed to know the disease in order to seek the remedy.

1. Depravity is not actual sins but the fountain head where actual sins originate.
2. Depravity is not removed at pardon or conversion. Pardon is perfect but it does not touch inbred sin.
3. Depravity is deeply seated in the heart. One may go weeks or months without realizing it is there.
4. The Holy Spirit shows us carnality.
5. This root of bitterness must be cast out.
6. Depravity is easily seen and it works out through various channels.
7. When this nature is revealed it must be gotten rid of; if not you will forfeit your regeneration.

The Holiness Churches of today have stood clear on the sin question. They stand clearly for the Bible definition of sin, "Sin is the transgression of the law." They teach boldly that all men have sinned and need deliverance and cleansing.

The average person has a vague idea of sin. Some have dropped the word "sin" from their vocabulary. Others look at sin as merely a disease of the mind. We need to continue a fearless ministry against sin.

What Jesus Taught Concerning Sin

1. Jesus taught that all sin is slavery.
2. He taught that the greatest sin is unbelief.
3. That all sin must be forgiven.
4. That men do not have to live in sin.
5. Jesus taught that He could forgive actual sins and cleanse from inbred sin.

Justification takes place in the mind of God in heaven and Regeneration takes place in the heart of man. Regeneration breaks the power of sin and you become a new creature and will have power to resist wrong. Mr. Wesley said, "Regeneration does away with the guilt and power of sin but not with the being of sin." Isaiah said, "Woe is me, I am undone." David said, "I was born in iniquity, and in sin did my mother conceive me." If David was born in sin, we may logically infer all people are, irrespective of their creed or color. If Isaiah could get rid of inbred sin during his life time, we may look forward to deliverance during our life time.

Original sin exists, it reigns in the sinner, remains in the regenerated and is taken out of the entirely sanctified.

Justification does away with the guilt and condemnation of sin.

Regeneration does away with the power of sin.

Sanctification does away with the being of sin.

Sinners live in sin, Christians live above sin and sanctified people live without sin.

Jesus Christ was wholly free from sins committed and sin indwelling. He was absolutely holy in heart, holy in life, holy in word, holy in act, holy in birth,

holy in death, holy in resurrection, holy in ascension, and holy in eternity.

The Effects of Sin

1. Sin produces a sense of guilt and you want to hide from God.

2. Sin causes you to put the blame on others.

3. Sin causes you to corrupt others.

4. Sin is hereditary. It grows and matures rapidly.

All sins in all forms are results of one sin, inbred sin.

Your sin would be fatal if it had time and opportunity.

What then shall we do with sin?

The poet says: "What can wash away my sin? Nothing but the blood of Jesus." The only cure is heart cleansing.

1. Seek heart cleansing with all your heart.

2. Confess your need of it.

3. Put all on the altar.

4. Believe that you receive it.

5. Draw nigh unto God with a pure heart.

6. Walk in the light.

7. Make a perfect consecration.

8. Bring in the tithes.

9. Love God and keep His commandments.

10. Cleanse yourselves from all filthiness of the flesh and spirit.

11. Put off the Old Man, put on the New Man.

12. Purge out old leaven.

13. Walk in obedience.

14. Walk by faith.

15. Abstain from all appearance of evil.

16. Walk in willingness.

17. Keep much in prayer.

18. Constantly believe.

This is An Uttermost Salvation

1. One has confidence of his acceptance with God.
2. One should seek soul food and spiritual culture.
3. One is conscious of the remains of inbred sin.
4. One constantly grows in grace, but not into grace.
5. Being intelligently saved, one does not oppose the will of God.
6. One hungers for the fullness of God.
7. Accept the doctrine and begin immediately to seek the experience.
8. This definite experience comes suddenly and instantaneously in response to sanctifying faith.
9. It may come with overwhelming joy, yet it is a deeply abiding assurance.
10. The uttermost salvation is possible and attainable here and now in this present life.

The Spirit Filled Life

A Spirit filled life is necessary for fruitful Christian service. A sanely thinking nation would not send its soldiers to war without special training and proper equipment. Apart from the Spirit filled life you are helpless and unfit for service. We need power in prayer, power to witness and power to live a Spirit filled life. With this power we bless and edify, without it we miss the thought of God.

Without the fullness of the Spirit all prayer becomes drudgery. But with the Spirit prayer becomes a delight. To pray in the Spirit we always gain access to the throne of grace. To preach in the Spirit will help the preacher and instruct others. One message

in the fullness of the Spirit will accomplish more than many given in the flesh, yet these in the flesh may show remarkable strength of intellect, but without the help of the Holy Spirit they will be fruitless and powerless.

No believer is Scripturally prepared to live or die until he is "endued with the power from on high." Men across the ages who have lived holy and who have been mightily used of God have been able to testify to this work of grace subsequent to their regeneration.

The Holy Spirit that convicts the sinner and leads him to repentance, faith, and salvation, desires to come into our hearts in His fulness, to cleanse from all sin and prepare us for lives of usefulness. It is as much a command to be filled with the Spirit as it is a command to repent and believe the Gospel. Many Christians today are rather leaky vessels and not only need to be filled but refilled time after time. We all need refreshings, regirdings, and reanointings. This power is not bestowed upon us for the purpose of preaching only. It is needed in prayer, testimony, and to enable us to live holy. With this blessed experience you can wield a greater influence in your community for God and for holy living than you could without it. Many a believer today remains in the Church unuseful because he is minus this supernatural power.

The Bible clearly distinguishes between having the Spirit and being filled with the Spirit. Every Christian has the Spirit in a measure. "If any man have not the Spirit he is none of His." Rom. 8:9. But

every Christian is not filled with the Spirit. The positive command is: "Be filled with the Spirit." Eph. 5:18. It is not a question of getting too much of the Holy Spirit, but we should be mightily concerned about the Spirit taking full control of our lives and their every activity. Give the Holy Spirit access to every apartment and key to every room from the attic to the cellar. Don't recognize Him as guest but as Head of the house. God not only holds you responsible for the good you do, but for what you could have done had you lived a Spirit filled life.

The Spirit filled life is a normal Christian life, and nothing short of it will please God. While there are special anointings of power and of the Spirit along the way, and we are to tarry for them, yet they cannot be substituted for the mighty baptism of the Holy Ghost and fire, crucifying carnality, sanctifying and making every whit whole.

Gentleness, tenderness, and love are the essential prerequisites of a Spirit charged, Spirit led, and Spirit filled life. Do not expect thrills, electric waves, and other unusual and extraordinary manifestations, not even to speak in tongues, but expect the fullness of the Spirit, entire cleansing, and never stop seeking until you are conscious of the fact that the blood cleanses from all sin.

We must discriminate between the gifts of the Spirit and being filled with the Spirit. To be filled with the Spirit indicates the believer may enjoy various degrees of the Spirit (as He proceeds from the Father). He comes to the sinner in conviction to bring him to repentance and to lead him on to holiness.

ness. As we walk in the light we go on to cleansing. When depravity and uncleanness are taken out the Spirit becomes our Comforter.

1. To be filled with the Spirit necessitates cleansing the heart from self and sin.

2. To be filled excludes original sin and depravity.

3. Every room of your inmost being is turned over to the Holy Spirit, giving Him all keys to all rooms.

4. Every jar and discord of inbred sin is gone.

5. All pollution is washed away. Peace overspreads the soul and flows like a river, while righteousness rolls in like the waves of the sea.

6. It is not a passive quietness, nor a passing excitement. Not merely sentiment, but power.

7. This fullness involves an inexpressible union with Christ; it also brings us into a deeper and more lasting fellowship with our Lord.

We need to be:

1. Spirit killed; Spirit filled.

2. Spirit guided; Spirit kept.

3. Filled with a soul craving for this divine infilling.

4. Filled so the Holy Spirit answers and satisfies this craving of the soul.

5. The Holy Spirit is available to every child of God.

6. We all may be filled.

7. We ought to be thus filled.

8. If not Spirit filled, we are guilty before God.

9. The glory of a Spirit filled life will justify all the sacrifice necessary to receive it. This experience will enable you to render wholehearted service, em-

powered service, successful service; it is workable everywhere, all the time. The Spirit filled life is the central truth of Methodism. It is explicitly taught in the Word of God: "He shall baptize you with the Holy Ghost and with fire."

Some Aspects of a Spirit Filled Life

1. They who have this experience have an omnipresent peace and assurance which remains.
2. They have a peculiar and special form of self control and balance of the soul; have control over temper and appetites.
3. They possess moral and spiritual power. Some are sons of Thunder, others Daughters of Consolation.
4. They have an absolute assurance and hope.
5. They have fellowship with the Deity and a deep and a permanent blessedness.
6. They love the Bible.
7. They hunger and thirst after righteousness.
8. They love the secret place of prayer.
9. They have intense desire for the place of worship.
10. They have a holy, unselfish passion for a dying world.

The Work of the Spirit

1. He comforts; He teaches; He gives liberty.
2. He fills; He makes intercession.
3. He makes communion possible.
4. He gives power to intercede.
5. He gives victory.
6. He works in and through us.
7. He strives, convicts, quickens.
8. He seals, reveals, intercedes.
9. He calls, commissions, invites, leads.

10. He overcomes.

Because I am filled with the Spirit, (1) I can disagree without malice, (2) I can serve without recognition, (3) I will believe in you rather than doubt your sincerity, (4) I can suffer injustice without retaliation.

1. The gift of the Holy Spirit is a distinct experience instantaneously given subsequent to regeneration.

2. The gift of the Holy Spirit was bestowed upon the disciples of the early Church.

3. The gift of the Holy Spirit is the privilege of every believer today, and is absolutely essential for the fullest accomplishment of Christian service. He fills, thrills, and energizes.

4. The Holy Spirit imparts peace, purity, and power which are inseparable.

5. This experience makes you peculiar.

6. This experience causes you to be known by your walk, talk, etc.

7. He will take out the worry.

8. He is a source of comfort involving devotion and fellowship.

9. There is a supernatural soul craving for fellowship.

10. He is available to every child of God; if not you are the loser.

11. The Holy Spirit will more than pay for the sacrifice necessary to receive Him.

12. This is a baptism of spiritual power and fire for believers only.

(a) This experience is a cleansing and a filling.

(b) It may be possessed now.

- (c) It is the will of God.
- (d) It is an attainment, not an achievement.
- (e) It is not the same as conversion or restoration.
- (f) It deals with the sin principle.
- (g) It is a work of grace.
- (h) It gives holy courage and joy.
- (i) You will not worry about your reputation.
- (j) It is our duty to be filled with the Spirit.

Steps Necessary to Obtain This Experience

1. Sound conversion; 2. Hunger for the experience;
3. Determination to have it; 4. Complete abandonment to the will of God; 5. Appropriating faith.

What the Holy Spirit Gives

1. Victory over sin; 2. Power for service; 3. Causes edification; 4. Seen in prayer; 5. Seen in practical living.

When the Spirit leads, there is variety in worship, in manifestations, and in personality.

The Secret

The Holy Spirit fills the empty, the hungry, the believing, the yielded, the consecrated.

They that have the Holy Spirit learn the secret of communion because: (a) they are born of the Spirit, (b) they are filled with the Spirit, (c) they are led by the Spirit, (d) His hand is under us, (e) His wing is over us, (f) He is a wall of fire around us, (g) He is glory in our midst, (h) He will guide us with His eye.

There is no unholy person in Heaven. There is not a person in Heaven but who was once unholy in his nature; nothing in Heaven made him holy, nothing in death made him holy, nothing in the grave made him holy. But faith in the Blood of Jesus made him

holy in this present life before he could be holy in Heaven.

A Spirit Filled Life Casts Out Fear

It casts out fear of man, of falling, of death, of judgment, of hell.

The Baptism With The Holy Ghost

In the glorious plan of salvation God has made provision for all of His children to receive the baptism with the Holy Ghost. The Holy Ghost is a person, one with the Father and the Son, and equal with them in eternity, holiness, and honor. He is as much a person as is Jesus Christ. Christ made His advent into the world at Bethlehem; the Holy Ghost His at Pentecost.

We are living in the Holy Ghost dispensation.

There are two baptisms. John gave one of water, Jesus gave one with the Holy Ghost. Some receive the former but reject the latter. As surely as Jesus is greater than John, so is His baptism greater than that of John.

The baptism with the Holy Ghost is after conversion; not at but after pardon. This is not merely taught in the Bible, but beautifully illustrated by the disciples at Pentecost. This experience is for believers only, and never for the unsaved. It purifies the heart and empowers you for Christian service. No natural gifts, mental development, or scholastic training can take the place of the baptism with the Holy Ghost. The Holy Ghost dwells in, abides with, comforts, and teaches. To reject Him is fatal to Christian experience. Gentiles who reject the Holy Ghost commit a greater sin than the Jews who rejected Jesus Christ. This sin is more grievous and fatal. Better to go to the Judgment as

a Jew rejecting the Son than as a Gentile rejecting the Holy Ghost. An awful fate awaits those who reject Him. Throughout all history those who have fought holiness have come to mournful and disastrous ends.

1. The nature of the baptism with the Holy Ghost: As a rushing, mighty wind; As a tongue of fire.

2. The effects: Cleanses and gives power to witness.

3. Examples: Disciples, Stephen, and others.

4. It is possible to receive the Holy Ghost.

5. He comes after the New Birth. This baptism is the privilege of believers.

6. Conditions of receiving Him: He is a gift from God; Sought in prayer and faith preceded by intense desire.

7. Results of receiving the Holy Ghost: Endowment of power; Brings purity; Brings holy boldness; Gives witness to sanctification; Gives divine grace; The Bible becomes a new book; Gives us a definite and distinct experience.

1. Pray for the gift of the Holy Spirit.

2. Abandon self and will to God—no exception.

3. Obey any command from God for service. God withholds when there is a deficiency in consecration.

4. Let the seeker ask in faith, which must rivet the promise.

The Holy Spirit may come as “a rushing, mighty wind” or as “a gentle dove.”

If the Holy Ghost is not a substance, an attribute, or an influence, then He must of necessity be a person. The Bible, in speaking of the Holy Ghost, uses the personal pronouns “He,” “Him,” and “Whom.” For example, “He shall teach you all things;” “I will send

Him unto you;" "When He is come He will reprove the world," etc; "When He the Spirit of Truth is come, He will guide you into all truth;" "He shall glorify Me." The Holy Ghost is the Third Person of the Adorable Trinity. He is the Executive of the Godhead on earth. We are in His dispensation. Indeed He is the only supernatural miracle-working power of Christendom among the children of men today.

The Holy Ghost is the power of the Church today, the electrodynamic which stands the current to every city and town and community. "He convicts of sin, of righteousness and of judgment." He is to the Church of Jesus Christ today what electricity is to the world at large, and much more. Many churches are silent and powerless because they lack this power.

Illustration: A sexton in a western city sought holiness one night, but did not get through. Next day he had to dig a grave. After digging through 3 feet of frozen dirt he said: "This is a good place to get sanctified." He got down and prayed through and arose shouting. He looked up, saw the funeral procession and got out of the grave.

Illustration: On the eastern coast one night a man sought holiness in earnestness but never got through. The next morning he went to work in a butcher shop. The first thing he did after getting there was to shut himself in the ice box and pray for sanctification. He prayed through in three minutes.

The baptism of fire is not subsequent to the baptism of the Holy Ghost. The fact is at the very moment you receive the Holy Ghost, you receive the fire; and as long as you keep the Holy Ghost you will have

the fire. When you lose the fire you lose Him. If you did not get the fire you did not get Him. You cannot have the Holy Ghost and not have the fire. John said, "He shall baptize you with the Holy Ghost and with fire."

This is preeminently the day and dispensation of the Holy Ghost. The thing that differentiates this from other dispensations is the fact that Jesus baptizes with the Holy Ghost and fire. There have been three dispensations of time. During the first, the Father communicated directly with man. During the second, God the Son was manifested and became Mediator between God and man, reconciling the World to Himself. The third dispensation began on the day of Pentecost, when the Holy Ghost, the Third Person of the Adorable Trinity, took the reins of government and became Chief Administrator in the work of human redemption. He is on earth today. God the Father willed you the Holy Ghost; God the Son made ample provision for you to receive the Holy Ghost; God the Holy Ghost is here to perform and accomplish the work of the baptism of the Holy Ghost. He who stops short of this experience has not come to rightly understand and properly appreciate the dispensation in which he lives. Hence he is living centuries behind the times. Naturally speaking, he is living in the Holy Ghost dispensation, but experimentally speaking he is in some other one.

Pentecost marked a special epoch in the lives of the disciples. Their spiritual photographs after differed from those before. They are no longer disputing who is greatest; Thomas quit doubting; Peter quit

denying and became the spokesman. To say they were converted at Pentecost is out of reason, absurd, and preposterous. To think of Christ calling and choosing, ordaining and giving sinners power to cast out devils is unreasonable. Baptism of the Holy Ghost is not optional or merely a privilege, but it is a command. Get empty, cleansed, and filled simultaneously and instantaneously.

Note what the disciples were doing when He came, or previously to His coming. You may have Pentecost repeated if you pay a Pentecostal price.

1. The disciples were clearly, thoroughly, definitely, radically, and Scripturally justified. They were not of the world. They had left the world, and the world hated them.

2. They were obedient to the command of Jesus. He told them not to depart from Jerusalem but to tarry until the Holy Ghost should come. They let other duties go, no matter how important. The Holy Ghost is given to those who obey him. We need another Pentecost, because of the condition of the nations of the world and because of the conditions of Protestantism.

3. The disciples were definite, they were not experimenting. They had a definite purpose; they were not hoping to feel better nor to get more religion, a deeper work, nor a higher life. Having the experience, you have all of this. Indefiniteness will keep you out of the experience.

4. The disciples had unity. Desire for leadership and carnal ambition had to die. People might not agree on nonessentials, but they must agree on essentials.

5. They obtained a pure heart and the witness by faith. Acts 15:8, 9. This experience meant power, liberty, freedom, victory, and a blessing uncontrollable, unmanageable, and irrepressible.

Fire — Matt. 3:11.

The pure flame of holy enthusiasm is a safer guide than the dry light of cold reason. Holy fire in the heart is the best defense against corruption. Fire is a symbol of God. "Our God is a consuming fire." Fire is a symbol of the Holy Spirit in prophecy and in history. No fire, no God. "The God that answers by fire, let him be God." God is light because He is fire. He guides and protects by a cloud by day and a pillar of fire by night.

Let us notice the various operations and results of fire:

1. Fire penetrates. When a metal is put into a fire, the fire penetrates it through and through.

2. Fire is an emergency for eternal cleansing. Fire locates dross. Churches having no fire save no one.

3. Fire transforms. We must be transformed before we can be translated. If one is never transformed he will never be translated.

4. Fire melts. Sun heat will melt ice. In many places we need Holy Ghost fire to melt frozen Christianity. Many have stressed the intellectual until the emotional and religious natures are paralyzed.

5. Fire melts in order to mold. When metals are all melted by means of heat they can be run into any mold. When the Holy Ghost melts your heart you will become pliable in God's hands.

6. Fire shines, but it burns first.

7. Fire sets fire.
8. Fire is light, the principle by which we light our homes, schools, churches, etc.
9. Fire purifies. Homes and towns have been burned to destroy germs in yellow fever, cholera, and leprosy epidemics.
10. Fire makes steadfast. Takes out the wobble.
11. Fire unites. Not frozen together, but cemented together with divine love.
12. Fire clarifies. One can see truth and will not desire to seek every fad coming along.
13. Fire attracts all classes. Bums, thugs, educated, and ignorant.
14. Fire reveals.
15. Fire refines and cleanses.
16. Fire consumes and destroys dross.
17. Fire illuminates.
18. Fire makes warm.
19. Fire imparts energy.
20. Fire spreads.

Get your eyes off obstacles, difficulties, and impediments, and pray down the fire. People may push you down but if you have the fire they can't sit on you for you will rise again. The steamboat and the engine depend on fire, and coal is no good without fire. People may throw cold water on you, but it will never freeze there if you have the fire. You can have all that is worth having if you have the fire of the Holy Ghost.

When religion turns to humanity for its inspiration and to the world for its power, God is dethroned and the sanctuary becomes the devil's playhouse.

Pentecost

Pentecost was the birthday of the Church. The Holy Spirit, Executive of the Godhead, came to abide. Jesus, in the closing days of His earthly ministry, promised to send the Comforter. Hence, He said it was best for Him to leave and He would send the Paraclete to take His place. He was to go away, and He did; but He never planned to leave us orphans. And upon every battlefield, through our earthly pilgrimage, in the thickest of the battle, the blessed Paraclete is to remain with us, comforting, helping and sustaining in every way necessary until His return. To my mind the disciples wondered when the Mightier Baptism referred to by John would take place. But in God's own good time, while they were in the Upper Room, the day dawned, the fire fell, the Holy Ghost came in all His sanctifying power. Then the promise given by John was gloriously fulfilled. The Mightier One than John had come and they were all filled with the Holy Ghost.

When Jesus called His disciples He did not pick them from among the learned, the scholars, theologians, philosophers and Doctors of Divinity. As he walked the shores of Galilee He called for His helpers men from the humble walks of life. After He had given them three years' training and instruction, He sent them up to Jerusalem to tarry in the Upper Room for power from on High. After they received this dynamic power they went forth preaching the glorious Gospel, even to those who crucified their Lord and Master.

But one asks if Paul wasn't a college bred man. No doubt he was. But let Paul answer for himself; "But

what things were gain to me, those I counted loss for Christ. Yea, doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Phil 3:7,8. I doubt not but Paul's training gave him wonderful efficiency in the Ministry and made him the prince of evangelists. I am not saying we need less education, but that we need more of the genuine kind. But above all we need more salvation and Bible holiness. Instead of laying emphasis so strongly on education and so loosely on full salvation we would do well to stop long enough to shift our emphasis.

For fifty days the facts of the Gospel were complete, but no conversions were recorded. Pentecost registered 3,000 souls. God cares but little for costly buildings and elegant furnishings, but He demands a Pentecostal baptism of His followers.

Church knows reason and remedy for failure.

Human sources of church never so great.

Opportunities of church never so glorious.

Needs of the church never so urgent.

Yet never so helpless, the helplessness of the church is pathetic and tragic. The church still has good theology, but has but little living consciousness of His presence and power. The church roll and the Lamb's Book of Life are not always identical. It is possible to excell in mechanics and fail in dynamics. Education文明izes but it takes Christianity to Christianize. When religion turns to humanity for its inspiration and the world for its power, God is dethroned and the sanctuary becomes a secularized fellowship. When the fires of spiritual devotion go out,

ritualism becomes prominent. Fire does not mean rant, noise, or self will. It acts differently on different material and in different people. But in all it burns, kindles, and glows. It is religion at white heat.

External conventionality and correct observance may make a Pharisee, but never a Christian. Without holy fire, we have nothing more than a godless philosophy, an ethical system and a superstition. Religiously, we are only safe as we are surrounded by a wall of fire.

1. How may we receive this fire?
2. By what means may we retain it?
3. Where may we find it?

The pentecostal experience will change carnal thoughts into spiritual visions, pride into humility, selfishness into love, and cowardice into courage.

1. Pentecost brings deliverance.
2. Pentecost brings religious understandings.
3. Pentecost brings new fellowship.
4. Pentecost gives a burden for prayer.
5. Pentecost gives a passion for souls.

Power Promised, Power Received, Power In Action

The second chapter of Acts is one of the most important and inspiring chapters in human history. First, it is the fulfillment of the Father's promise. Second, it is the fulfillment of the promise of Christ to His disciples.

1. The character of this power:
 - a. Successful service to Christ and the Church.
 - b. Its relation to testimony.
 - c. It energizes for Christian service.
 - d. It excludes sin and includes holy living.

2. Source of this power:
 - a. The Holy Ghost.
3. The human conditions of this power:
 - a. They were wholly surrendered.
 - b. They were obedient.
 - c. They recognized their need.
 - d. They had intense desire.
 - e. They prayed, believed, expected, received.
4. The manifestations of this power:
 - a. They spake in the power of the Spirit.
 - b. They testified to the mighty works of God.
 - c. They preached Christ and His power to save.
5. Results of this power received at Pentecost:
 - a. Multitudes were amazed, marvelled, perplexed.
 - b. Some mocked. Some will not receive God's truth.
 - c. Some were pricked in their hearts. Genuine conviction.
 - d. Resulted in genuine conversion.
 - e. We can have the same results if we meet the same conditions.
 - f. The baptism of the Holy Ghost is one of love, fire, and purity.
 - g. It begets a new vision for spiritual things and intensifies devotion and fellowship with God.

The day of Pentecost was the greatest day since the birth of Christ: 1) it was a fulfillment of prophecy; 2) a day of cleansing; 3) a day of filling (Reader, if you have not this experience your prayer should be "Fill me now"); 4) a day of power, though saved and sanctified yet most of us can stand more power and fire and still be a long way from being fanatical; 5)

a day of demonstrations; 6) a day of beginnings; 7) a day of oneness, the Holy Spirit will never get our heads together—but our hearts; 8) a day of establishment; 9) a day of liberty and sacrifice; 10) a day of soul winning.

6. Why the disciples needed the experience of Pentecost; to eradicate 1) a disposition to get mad, 2) the man-fearing spirit, 3) all selfishness, 4) place seeking. At Pentecost the disciples got what they needed, namely: 1) perfect love, 2) Holy Ghost power, 3) a self-denying spirit, 4) a persevering spirit, 5) enduring grace.

The day of Pentecost is ranked among the great days of the world's history.

Evidence of Pentecost

There are certain results which follow the gift of the Holy Ghost which we may regard as evidences. What the modern tongues movement claims to be a sign is no sign at all. Speaking in tongues marked the beginning of a new dispensation, and was never repeated. These signs announced the coming of the Holy Spirit just as the angels announced the birth of Christ. It is a significant fact that the coming of the Holy Spirit is a second work of grace, and not a third.

1. One evidence of Pentecost is steadfastness in the means of grace:

- a. The diciples were steadfast in Apostolic doctrine.
- b. They were steadfast in fellowship.
- c. They were steadfast in breaking of bread.
- d. They were steadfast in prayer, had set time to pray.

2. Another evidence of their having received Pentecost was their reverence for God and the divine things.

Through the presence of the Holy Ghost, God is made a reality. They lived in His Presence. They viewed sin as an awful monster. Nothing indicates a spurious profession like a wrong attitude toward sin and trifling with divine things.

3. They had the right attitude toward material possessions. Consecration is not complete unless it includes material possessions. A mental consecration is not sufficient. But Pentecost requires a crucifixion of carnal appetites and submission to God and His will. We may not possess much, but all we have is placed at God's disposal and He can draw upon it at His will.

4. Another evidence is that of joy and praise. The presence of the Holy Ghost burns out the carnal mind, destroys selfishness, and fills the soul with a Heavenly harmony. The heart is tuned to the Holy Spirit and there flows from it a melody of praise.

5. Another evidence of Pentecost is that of oneness. Oneness in service for Him. We are not merely reservoirs, but channels.

The most unique and marvelous event that has occurred on earth since the Resurrection of Christ was the outpouring of the Holy Ghost at Pentecost.

1. The event and spirit of Pentecost: Something happened at Pentecost. If not true we ought to know it and spurn it forever; if true we ought to know it and live it forever. It is either a fact or a fancy, true or false, real or imaginary, supernatural or natural.

What marvelous power—changed the inmost character of man and made missionaries, preachers, prophets, and martyrs, and uprooted heathen empires.

2. The seal of Pentecost: Before Jesus went away He said He would send the Comforter. Christ ascended before the Spirit descended. The Spirit's presence here is a sign of His presence yonder. The Spirit of Pentecost confirms the vicarious death of Christ as the Lamb slain to cleanse from sin. Pentecost was a proof that Jesus was all He claimed to be. It is also a proof the Atonement was accepted in Heaven.

3. The supernaturalness of Pentecost: This phenomena is either wild imagination or is most supernatural.

The disciples prayed to a supernatural God. They waited for a supernatural presence; looked to a supernatural source; heard a supernatural sound; felt a supernatural suddenness; saw a supernatural sight; believed in a supernatural Saviour; preached a supernatural Son; and rendered a supernatural service to the world.

To strip Pentecost of its supernaturalness is to trifle with holy matters; is to call light darkness, stab the conscience and blaspheme against the Holy Ghost.

4. The symbols of Pentecost:

a. "As a rushing, mighty wind." The wind is universal, so is the Spirit; the wind is invisible, so is the Spirit; the wind is irresistible, so is the Spirit; the wind is inexhaustible, so is the Spirit. Jesus breathed on them and said: "Receive ye the Holy Ghost."

b. "Cloven tongues like as of fire." They were baptized with the Holy Ghost and with fire.

c. Water. Wash and be whiter than snow.

5. The success of Pentecost: They sang, they prayed, they served, they suffered, they sacrificed, they testified, they preached, they aroused Jerusalem, they drew the attention of thousands, they uprooted paganism, they upset the Roman empire, they established the Church, they set up a new code of ethics for mankind, they lived holy lives, and they died in the triumphs of the faith.

Power — Acts 1:8

Here are two facts clearly set forth: Power is a privilege and a necessity; and an endowment of power is available.

The word "after" has caused some to stumble. They tell us that the power is to be received after the Holy Ghost is come upon you, making it a third blessing. A more consistent rendering would be: "Ye shall receive power when the Holy Ghost is come upon you." Some have exalted power above that of the Person we are to receive. In the fall of the human race our humanity has received an awful twist. So our conception of spiritual things seems altogether out of gear. One should always recognize the difference between actual sins and original sin; the sins we commit are different from the sin we inherit. Many seem to be on a perpetual move for more power. They desire a spectacular demonstration, a thrilling experience; they desire to be extraordinary individuals. The old walk of faith has lost its charm for them, and now they are only interested in special manifestations and displays

of power. To desire power is not wrong in itself, as such is promised in the Scriptures. But the danger lies in going to seed over power alone. The divine presence of the Holy Ghost contributes the much-coveted and tremendously-needed power. Be sure of His presence and allow Him full sway. Be sure of absolute abandonment to Him. Be sure your entire possessions are at His disposal. The deed and key to every apartment must be turned over to Him, and He has Biblical and legitimate right to make any alterations He may desire. We should be as concerned about His divine presence as Moses was about His divine presence with Israel. He wanted some one to go with him and Jehovah replied: "My presence shall go with thee and I will give thee rest." Nothing can uphold in these trying circumstances but a consciousness of His invisible presence. The presence of the Holy Ghost may be difficult to describe, yet we should readily discern it. Do you enjoy His abiding presence? His presence is all-important! all else is of secondary nature. The consciousness of an unbroken walk and fellowship is the result of His abiding presence. It is the prerogative of the Holy Ghost to manifest Himself in His own way. Every fully-yielded person should fully cooperate with the Holy Ghost. He will never turn you into a machine, but He recognizes you as an intelligent agent capable of being a co-worker with the Almighty. Let Him live and work in you, but always remember you should be subject to His overflows and encourage overflows often.

In regeneration, there is an impartation of Life, and the one who receives it is saved. In the baptism

with the Holy Spirit there is an impartation of power and the one who receives it is fitted for service, and prepared to live holy and ready to die triumphantly.

Acts 1:5

One says: "I have had a hundred blessings," and another says: "I have had a thousand blessings." Well, if that be true please allow me to refer to the second blessing. As Mr. Wesley says: "Second blessing properly so called."

1) We should seek and obtain the second blessing so we can keep the first; 2) God's purpose for giving us the first blessing is for us to have the second blessing; 3) We should have the second blessing so we can grow in grace.

1) The disciples were simple and humble and continued in prayer and earnestness and a holy passion, until the Holy Spirit came in sanctifying power; 2) Multitudes were saved in the stores, shops, factories, and on the very streets; 3) Whole cities and communities were reformed and turned to God, the crime wave lessened to a minimum and permanent results were achieved; 4) Great joy and loud demonstrations were seen and heard.

Truly we live in a day and age when this experience needs to be stressed and preached.

1) This is the great blessing of Christian holiness; 2) This experience is commanded and promised; 3) It is obtained subject to full and complete consecration; 4) It is bestowed in answer to faith and prayer; 5) It is practical experience to be lived in this life.

1) The baptism of the Holy Ghost will give you confidence that you have been made holy and cleansed

from all sin; 2) This experience will give stability and Christian character; 3) It will give a satisfying portion; 4) It will give happiness; 5) It will give power.

Five steps in seeking the baptism with the Holy Ghost:

1) confess your need and determination; 2) adjust matters in every detail; 3) do full duty in crucifixion of self; 4) give a full and absolute consecration; 5) never quit seeking until the fire falls.

The baptism of the Holy Ghost is not the impartation of regenerating grace. Regeneration is a spiritual birth, while the baptism of the Holy Ghost is a cleansing. This experience is not the impartation of the Spirit's influence. The disciples were living on earth but their heads were above the clouds. This experience is the privilege of all converts. In the primitive Apostolic Church the majority were included and the minority were excluded. Today the majority are excluded and the minority included among those who have this experience.

Before Pentecost the disciples were unsteady, unstable and narrow minded, doubting, timid, weak, carnal, selfish, jealous and dull of moral and spiritual comprehension. They lacked holy zeal and devotion.

After Pentecost they were steadfast, bold, firm, strong, broad, noble, unselfish, spiritual, full of zeal, and full of faith and of the Holy Ghost. They knew the sword, the stake, and the cross awaited them; but they went toward a martyr's death and a martyr's crown. Their faith carried over mountains, seas and continents, and through blood, fire, smoke and death. The baptism with the Holy Ghost filled them with holy

zeal, fixedness of purpose; gave them courage, faith, and love, joy, holiness, and power.

Holiness

There are some boundary lines to holiness which we should be familiar with and know what to put on the inside and what to leave on the outside. These are Scriptural landmarks sufficiently plain to keep one from being led astray.

1. The Holy Spirit desires to live within your heart. "He is made unto us wisdom, righteousness, sanctification and redemption." Not a reservoir to be tapped at will, but streams of living water.

2. Holiness is an instantaneous experience, received by complete consecration, a vigorous step of faith, a self crucifixion, and a purging and purifying of the heart from all sin or carnality.

3. Holiness of heart and life means straight walking, clean living, Christ honoring, and Bible believing, It lives above reproach and overlooks the faults of others.

4. Holiness lives by propagation. It cleanses from sin and endues with power. A man cannot preach the experience as he ought if he does not himself enjoy it. No one can enjoy the experience and not preach it. One has to tell it or lose it. Hence contrition, confession, crucifixion, and consecration are the steps to the holiness of God.

The founder of Methodism has been the most intense advocate of holiness that ever appeared within the pale of any church. For many years Methodism presented every aspect of the subject, and when she

failed to spread Scriptural holiness God raised up a new line of churches. Today holiness is the topic and watchword in these holiness Churches that God has raised up to begin where the old Churches leave off.

The decline of holiness and the neglect of the doctrine and experience in the Methodist Church is appalling. It is a note of warning to the holiness Churches of this present day. The neglect of holiness will bring about the same results in our day. Let us "Preach the Word, be instant in season and out of season; reprove, rebuke, exhort with all longsuffering and doctrine. Preach holiness strongly, constantly, and explicitly. Whether they hear or whether they forbear, preach holiness."

When the writer came before the Methodist Conference for Ordination, he was asked the following questions: Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it? I answered all these in the affirmative and was ordained.

Holiness is an attribute of God. It is the essential attribute. Holiness is the need of man, and without it we can never make it through to Heaven where the inhabitants are holy. God's holy place is Heaven, and only those who are pure in heart and holy in life shall dwell there. No amount of talent, no degree of learning, no standard of education, no degree of scholarship, no amount of riches can compensate for holiness. He who imagines that he enjoys the experience of holiness and yet does what God in His Word forbids, or neglects to do what He commands is deceived. That many who profess the experience of

holiness are generally lacking in some of its elements is painfully evident.

1. Bible holiness implies an eternal hatred for sin.
 2. Bible holiness implies that the heart is filled with perfect love; love to God and man.
 3. Bible holiness implies that you are uncompromising, but gentle and kind.
 4. Bible holiness implies that we must walk blameless in holiness before the Lord all of our days.
- Live holiness! Talk holiness! Preach holiness!

To successfully preach holiness, we must have a correct understanding of the doctrine, possess ability to state it clearly, and have a mighty baptism ourselves. Present it in the demonstration of the Spirit and power. Be on fire and set the truth on fire. The conscience of man must be aroused. Argument is not sufficient, nor is noise or quietness. Fire kindles fire. Life begets life. Get your heart filled, go before your people on fire and set them afire.

The preaching of holiness unquickened by God's own power will not bring results. Tears may be freely shed, but they will not run God's machinery. The preacher may feel the kindling of that which is human; he may become eloquent over his own exegesis; earnest in delivering the product of his own brain; there may be no discount on his orthodoxy, honesty, clearness and earnestness. Yet he may be void of that dynamic power which comes from up above. He needs to be emptied, filled, purified, and empowered. Crucified preaching can come only from a crucified man. Holiness is not the only topic of the Bible, yet it is a prominent Bible doctrine. The ministry points to "the perfecting

of the Saints." He desires to present us all perfect in Jesus Christ. Since the Bible makes holiness a specialty, it should be a speciality of both ministry and laity. The commands, promises, invitations, exhortations, and counsels of the Bible point to holiness. When holiness prospers all other Church interests prosper, when neglected all other Church interests suffer accordingly. Mr. Wesley said: "Let all our preachers make a point to preach Christian Perfection to believers, strongly, constantly and explicitly."

Truly every regenerated soul aspires after holiness. Even when the system of theology in which they were educated denies its attainability, they still long for and hunger and thirst for this mighty infilling. Dr. Adam Clark says: "In no part of the Scriptures are we exhorted to seek gradual holiness. We are to come to God as well for an instantaneous and complete purification from all sin as for an instantaneous pardon. Neither gradual pardon nor gradual purity are taught in the Bible. It is when the soul is purified from all sin that it can properly grow in grace and in the knowledge of our Lord Jesus Christ. If you expect the field to produce a good crop, all thorns, thistles, briars, and noxious weeds of every kind must be grubbed up by the roots out of it. Then come to God in faith now to make you holy."

Prove to the world by leading a holy life that the doctrine is true. No argument in geology can raise the price of real estate in any community as an oil well sending up hundreds of barrels of oil daily. Scriptural proofs of the doctrine of holiness do not convince some people that holiness is attainable, a

holy life does. Then quit sinning and repenting; consecrate your life and all to God; die to sin and self. We must die in order to live. Not a general consecration, but a thorough and absolute consecration reaching every detail. Live wholly for Him.

The Laboratory calls and many respond to obtain the Knowledge of the Ages. The Observatory calls and we discover the heavens above. But Jesus Christ calls us to holiness and the teeming millions of earth are emphatically refusing. This is the tragedy of tragedies.

Adam as he came from the hand of his Maker was in a probationary state and this possibility of sinning is implied in free agency. The same is true of us as long as we are in a probationary state. But in a sanctified state, we do not possess either angelic or Adamic perfection as we are still human with all our powers crippled and dwarfed by sin. Hence, our liability to sin is founded on our free agency. When you ask how can a perfectly holy soul sin, you are striking at that perplexing question with which theologians and philosophers have wrestled for ages. Sin is the most unreasonable thing in the universe. To give a reason for sin, is to justify it, yet it is possible for the holiest soul on probation to perform that unreasonable act. Grace can enable you to abstain from sin. You will never in this life reach a state of infallibility. But after death, we will reach that fixed state of character in which the soul will dwell.

Holiness is man's natural, normal and elementary condition as God made him. Sin is an unnatural foreign element that does not belong to man. God made

full provision for us in Christ Jesus before the foundation of the world for our full recovery from sin and restoration to holiness.

To the sanctified heart, every experience should be a blessing, either directly or indirectly. Pleasant experiences are not always a blessing, neither are painful ones always a curse, but should be stepping stones to our enlargement. He is not only shielded from without by God's providences but is defended from within by a holy heart, so to be truly sanctified, carnality is cleansed out and temptation comes from without and not both from within and without as in the regenerated experience.

Holiness An Absolute Necessity

Some refer to holiness indirectly and incidentally as if it were an added privilege or a private luxury, as if other matters were of equal or greater importance. Yet we insist that nothing in all the world is of equal or greater importance.

1. God commands it; He makes it mandatory. Would He command and require the unimportant or impossible?

2. We need to be holy in order to have fellowship with a holy God. "Can two walk together, except they be agreed?" Amos 3:3.

3. To the enlightened and regenerated, holiness becomes an absolute necessity in order to retain or maintain a justified relationship with God. No one can deliberately disobey God and remain saved. It is not a question of a little religion or more religion, but one of walking in the light to keep what we have.

4. There are those who admit and insist on a holy life, yet they deny the possibility of having a holy heart. A holy heart is necessary to live a happy life.

5. A holy heart is an absolute necessity as a preparation and fitness for Heaven. While holiness is a luxurious experience, yet it is necessary to get us into a holy Heaven.

In the two states of grace, justification and sanctification, we have two types of life; babyhood and full age. In babyhood we need milk and teaching, later we can stand strong meat. The justified experience is classified as a baby state of grace. Because of their babyhood and infantile condition, Paul declares they are yet carnal. As long as you remain a baby it keeps you ever learning and never coming into the knowledge of the truth. You need to be taught by others when you should be a teacher yourself. Child capacity is all right for a child, but when that state extends into years it is a calamity. Children generally use language according to their age and surroundings. Childhood limits the vocabulary of grace. Everyone admires a baby; but if it remains a baby when it should be a man or woman it becomes an object of pity. A baby is expected to grow. If a Christian remains a babe in Christ, there is something radically wrong.

It is rather difficult for the unsanctified to speak the language of Canaan intelligently. You must live in that land to speak its language fluently. Great educators, preachers, and sometimes theologians stagger over holiness terms when they are ignorant of the grace of Christian holiness.

Heb. 12:14: "Without holiness no man shall see the Lord." This statement is all-inclusive. To some it is a hard statement. Holiness opposers always oppose it because it condemns and excludes them. But to those who are sanctified it is reasonable. But unless you have carnality taken out it will sooner or later defeat you. The presence of carnality is damning; unless you have carnality cut off it will cut you off. Its attacks may be that the roots of bitterness will spring up. The way of holiness is through Jesus Christ; the only remedy for a carnal heart is His blood. My Brother, why not have carnality crucified and press on into holiness, and more holiness, until the Holy Ghost is come in sanctifying power.

No matter how brilliant one may be, he should act from a sense of obligation to God, and take time to be holy. If he leaves holiness out his career may be a short one. A road all the way downhill is not generally long. Good impulses many times are of very short duration. "England expects every man to do his duty." Could God expect less? Our course on holiness should be determined by what we ought to do, and not by what we feel like doing. We must pay the highest respect to all the Commandments of God: "In all manner of conversation." This is not an isolated command. It appears in different forms in different portions of the Bible. It stands out prominently in every dispensation. Some of the early patriarchs furnished marvelous examples of obedience to this divine requirement. Enoch walked with God so devotedly that he was taken up bodily to the abode of the blessed without ever tasting of death. Job demonstrated to the world

that it is possible for a man to keep holiness though he lose everything else. Daniel proved that a man can live a holy life in the king's court surrounded by every temptation that pleasure and ambition could afford. No command of the Bible is stated more clearly, and few more frequently, than that to be holy.

When we see the words "holiness" and "sanctification," in the Bible they mean one and the same experience.

1. Holiness is a state; more than good acts. It is a condition of the soul which prompts the performance of all good acts.

2. Holiness implies deliverance from all wrong dispositions and from all desires to indulge in the unlawful and unscriptural.

3. Holiness is distinct from justification and subsequent to it. In conversion you are so made holy that you have victory over sin; sin remains but it does not reign. In holiness the roots of sin that remained are all cleansed out.

4. Holiness is indispensable and necessary to qualify us for Heaven. No one can get to Heaven without holiness; no one ever did and no one ever will.

5. Holiness is indispensable to present happiness. The world goes after pleasure, but pleasure is not happiness. People seek pleasure because they are unhappy. Pleasures are of short duration and unsatisfying. But he who lives a holy life has a never-failing spring of enjoyment within.

6. Holiness is essential to usefulness. A holy person alone is able to lead another into holiness. We

cannot impart to others what we ourselves do not possess.

7. Some have attained unto and obtained it; Noah, Job, Isaiah, the disciples, and others. Our Saviour exemplified holiness in its most perfect form in His life, His conversation, His spirit, and in all His actions. He was holiness personified. Through His holiness He gave the most unmistakable proofs of His love for mankind.

Our holiness comes from Him, not man. It is His holiness; it resembles His holiness, though it falls infinitely short of it. A glass of water from the ocean possesses the same chemical properties as the ocean, but it is limited in quantity. We possess such virtues and characteristics that constitute in all their fullness the holiness of God, yet we are limited in capacity. It matters not how much refinement one has acquired, nor the discipline he has attained, self control is not God's holiness. Many of the old heathen philosophers lived according to the most rigid rules of morality but knew nothing about the way of holiness. The glittering morals of man will not stand the fires of eternity.

1) Holiness is deliverance from pride, all pride, even denominational pride and prejudices. 2) Holiness is deliverance from selfishness. A selfish person is not a holy person. Selfishness is that disposition which prompts us to seek our own interests and gratifications without due regard for the rights or happiness of others. 3) Holiness produces symmetry of character. Holiness means control of bodily appetites. Man has appetites. They are for a good purpose. They are

not in themselves sinful, but they must be kept in the proper bounds. Our appetites should not master us, we should master them. They should be regulated and controlled; they must be in subjection to reason, conscience, and the Word of God. Do not indulge in any appetite in an unlawful manner. Holiness will make all self control easy.

God has nowhere promised that holiness people are to be excepted from troubles, but He does promise a final and glorious deliverance. A holy person has his ears open to the voice of God. God's holiness calls for unquestioning obedience to His will and commands. A holy person does not love discriminately simply because he belongs to your church. This love is not the result of reasoning nor acquired gifts, but comes from the holiness of God. A holy one trusts God; all interests for time and eternity committed to His keeping Who never worries, so why should we? A holy person has confidence in the ability and willingness of God to do the very best circumstances call for, with utmost and absolute confidence and assurance that all things will work out for his good and God's glory; with this he is satisfied. Job exemplifies the principles of holiness in all his relations of life under the most trying circumstances. True holiness is adapted to us equally in our relations and in all our circumstances of life. It is a crown of beauty for the young, an unfailing source of strength for the middle aged, and an ever-present support in our old age. And to all a safe covering from the blasting storms of adversity.

Holiness is that work of God's grace in the heart by which we are renewed in the image of God, which

enables us to die unto sin but live unto God through Jesus Christ our Lord.

1. The nature of holiness: It is the conformity of the heart and life to the laws of God. It is the casting out of all inbred sin, the purification of our mortal nature, the restoration of the Divine image, so that the soul is all glorious within. Holiness implies entire consecration of the body, the whole heart, spirit, mind, property, time, talents, influence, family, and all to God and His service. It will help you to bring all your powers to Christ, that the law of right may rule and obedience to His free will will be uppermost in your heart and life.

2. When is holiness attainable? Holiness is a work of grace commencing in and carried on after conversion. While conversion is sanctification begun, yet sanctification itself is the work of grace complete. Holiness is a second work of grace, instantaneously received, in harmony with, yet separate from and subsequent to, the work of conversion. (If any other ways of obtaining it they are rare and exceptioinal cases). However the writer has been unable to find any other way except second blessing holiness.

The Catholic Church teaches that sanctification is attained after death through the fires of puragatory.

The Calvinists claim that it can only be obtained in the article of death.

The Methodists maintain that it may be both obtained and maintained after conversion, enjoyed and demonstrated in this present life.

All Evangelical denominations agree, then that holiness, perfect love, and sanctification is absolutely es-

sential as a qualification for Heaven. Then the only difference in opinion is how we get it, when we get it and where we get it.

The Arminian view is unquestionably correct, Scriptural, practical, and enjoyable. It elevates the highest plane of Christian living. The doctrine that we are sanctified in purgatory to think of sending a soul to hell able. How ridiculous to think of sending a soul to hell to purify it. Why is not the devil purified long ago? Seems to me that if Time and Purgatory will do the work, he would have been purified centuries ago.

The Calvinistic theory has no Scripture for its foundation. There is no virtue in death to sanctify. Death is an enemy; our enemy will not sanctify.

3. Holiness is attainable in this life: a) God wills it. I Thess. 4:3. God wills the sanctification of believers just as truly and sincerely as He wills the salvation of sinners. There can be no higher law than the will of God. b) God commands it. Matt. 5:48. Be perfect, not in knowledge but in love; not in quantity but in quality.

4. God promises it. Acts 1:4, 5. Acts 2:38, 39. Do you have to wait until death for it? Then why did the Apostles pray for our body to be preserved blameless?

5. The possession of holiness is eminently desirable. Holiness will make you like God. It will make you more useful and help you to enjoy much of Heaven while on earth. The Methodist Church was raised up to spread holiness over these lands. Yet in many places she is putting it so thin that you cannot tell she was ever a holiness Church. For the purpose of

spreading holiness the blood streamed from His side. The Gospel is preached; the Holy Ghost was sent into the world; God employs various agencies in His Church, some apostles, some prophets, some evangelists, some pastors, and teachers "for the perfecting of the Saints."

6. How obtain this wonderful grace? 1) There must be a sense of its need; must feel it our duty as well as a privilege. 2) Must seek it definitely. 3) Your all must be consecrated: your hands to work for Him, your feet to walk in paths of obedience, your tongue to speak truthfully, your ears to hear the good and pure, your eyes to see what is best, your heart to be a vessel of perfect love. 4) This experience must be sought in simple, implicit faith. Your faith may be weak, but remember the ability, willingness and readiness of God to bestow sanctifying grace. Nothing is too hard for omnipotent God. His mighty ocean can float great and magnificent ships as easily as a pocket handkerchief. The earth can carry a massive mountain as easily as a mole hill. It is easy for God to give either regeneration or sanctifying grace. Here and now throw yourself unreservedly into the Ocean of His divine love and be filled with the fulness of God.

It is wise to make a specialty of holiness, because the Bible does. When holiness prospers, every line of Christian work prospers, when neglected, the Work of the Lord suffers.

There are causes of opposition. Namely: misrepresentation, false accusation and ignorance of the doctrine. To make a hobby of holiness is rational, logical

and Scriptural. It is making a hobby of Christianity. Oppostion to holiness usually comes from the Church. Neglect holiness and Satan will take advantage of you.

Trials of the Sanctified

1. Saints of every age are sanctified.
2. Trials are valuable.
3. The more severe the trial, the more rapidly we should grow. You will have your faith tested, charity tested, patience tested, and fidelity tested.

God is perfect in all His attributes. Man is a finite being, but God is infinite, perfect in love, purity and wisdom. He is infinitely and absolutely perfect without the relation of anything else, and we are relatively perfect in relation to something else. His holiness is expressed in His redeeming love to us and His hatred for sin. Because God Himself is holy He has commanded man to be holy, and has made provision for our holiness. Man, as he came forth from the hand of his Creator, was without sin. No taint of defilement or moral pollution was in his nature. There was nothing to mar his spiritual communion with his Creator. Man was endowed with capacity to choose right or wrong. But under test, through a disobedient act, he fell and became guilty before God and high Heaven; he was ashamed and hid himself from God. In this fallen state he begat sons and daughters in his fallen image. Now God requires holiness of us through the redemption of His Son Christ, "the Lamb of God Which taketh away the sin of the world." Now we may be forgiven of all actual sins, cleansed from all unholy defilements of all kinds, and made whiter than the driven snow.

Many in the closing hours of life testify if they had life to go over they would be more energetic and enthusiastic for holiness as a doctrine and as an experience. We need to get back of holiness camp meetings, holiness schools, holiness evangelism, holiness pastors, and holiness revivals of all kinds for the promotion of Bible Holiness.

One of the beauties of holiness is that it covers the ground of a Gospel message. It recognizes the fact of man's sinfulness, his need of repentance, regeneration. The remains of the carnal mind, the "Old Man," must be crucified, the body of sin must be destroyed and we must have our fruit unto holiness and the end Everlasting Life.

No doubt some have gone off into fanaticism, but far more have become formal. Some have professed the experience who have not demonstrated perfect love. Nevertheless there is the doctrine in the Word, there is the sacrifice upon the Cross, and there is that divine proclamation that "without holiness no man shall see the Lord." Then that marvelous statement that "The blood of Jesus Christ His Son cleanseth from all sin."

The Gospel of holiness admits no substitutes, no alibis, no liberalism, and no toning down. So the main trunk line is holiness. And, Brethren, we must preach it; if we do not we will forfeit our standing with the Court of the Skies. Furthermore, if we are to stand for the finished work of Christ, we must have the mighty baptism of the Holy Ghost delivering us from the sin nature, original sin, depravity, or birth sin, that which we inherit as the result of the fall of man. The

Savior said in His Sermon on the Mount: "Blessed are the pure in heart for they shall see God."

Defective Holiness

God's holiness is unmixed and unadulterated. That of man is often defective, many times wanting in essential elements. "Put on the new man, which after God is created in righteousness and true holiness." Eph. 4:24. This implies that there is a false holiness, that which passes for holiness though wanting in some of its essential properties. The holiness of man is ineffective because so much of it is defective. Man's holiness is wanting in spirituality. Defective holiness, or man's holiness, is rapidly on the increase. It is becoming popular. It causes little opposition and brings no persecution.

An Inconsistent or Popular Holiness

1. This kind does not pay debts.
2. This kind overreaches in business.
3. This kind ignores the Golden Rule.
4. This kind talks loud and practices low.
5. This kind has theory but ignores experience.
6. This kind has blues if it cannot boss.
7. This kind pouts when not noticed.
8. This kind flies off, goes to pieces when crossed.
9. This kind overlooks little apples to get big ones.
10. This kind picks motes, ignoring beam in own eye.
11. This kind will not make you keep your promise.
12. This kind has desires like the world.
13. This kind gossips like the world.
14. This kind backbites like the world.
15. This kind votes like the world.

16. This kind cares more for the glory of men than for the glory of God.

Some marks by which "The Old Man" is identified and known:

1. A spirit of unbelief.
 2. A deceitful disposition, a tendency to exaggerate.
 3. A tendency of pride, in general appearance and in gifts of ability. "The Old Man" shows up in stiffness and independence.
 4. A self will.
 5. An unteachable spirit: talks back, harshness, stubborn; boasts that he is never convinced.
 6. A spirit of fault-finding, nothing clear to him.
 7. A man-fearing spirit, shrinks from duty.
 8. A jealous disposition, envy shut up in the heart.
- Be careful to prevent an explosion.

The Importance of Holiness

1. Holiness is important because it is plainly commanded by God.
2. Because Christ came to make us holy.
3. Because it proves our sincerity.
4. Because it is the way to live and be a blessing.
5. Because of our influence on others.
6. Because of present and future advantages.

The question is often asked, how soon after conversion should one get sanctified? No set time. Next service is a good time.

1. Nature of holiness: Negatively, holiness is that state of grace excluding all sin from the heart; positively, holiness is a filling with perfection.
2. Best authorities tell us: a) Holiness is a super-

natural work; b) It is divinely important; c) It is a privilege; d) It is an absolute necessity.

3. Holiness may cause prejudice and misunderstanding. Such may be the preacher's fault. However, it is the common people's religion.

4. Holiness is not suppression, but expression.

5. The characteristics of holiness: a) Holiness is perfect in quality. The devil sends along things in the name of holiness not becoming to holiness. "Consistency, thou art a jewel." Demonstration is not holiness; it is the way some act about holiness. If you have a special need, He can make a special batch of grace for your temptation. He can give grace for that particular trial or test. He can give you enough holiness so you can get along with other people, and then put in a little extra so you can get along with yourself. You can have enough holiness so you will not stumble over a toothpick, nor will you butt out your brains against the ceiling when some one is doing something you do not endorse. Neither will you backslide when they talk about you or lie on you. You will not even give the lie a free ride when told on another. b) Holiness is a constant love, not love today and hate tomorrow. Holiness is a progressive love.

Holiness Is A Supreme Necessity

Let us notice the five following propositions:

1. What is essential to fit us for God and Heaven ought to be found in the Bible, should be revealed to man, and it is.

2. What is essential to fit us for God and Heaven should be the chief theme of the ministry.

3. What is essential to fit us for God and Heaven should be the chief concern of man everywhere and everybody ought to profess it and possess it.

4. What is essential to fit us for God and Heaven should be provided, and it is.

5. What is essential to fit us for God and Heaven should be obtained here and now by the baptism of the Holy Ghost and with fire.

Holiness is the chief theme of the Bible; the chief object of Redemption is the restoration of man from sin to holiness. Holiness is the chief attribute of God's normal character. Holiness is purity, the absence of all sin and stain and moral defilement. God's highest will and good for His creatures is holiness plus happiness, and that all the days of your life and through cycles of eternity. Holiness in man is derived from the character and likeness of God. God's holiness does not destroy your humanity. Our human attributes are retained but purified and freed from sin, reflecting His moral beauty and the excellence of His holy character.

1. Holiness is the impartation of God's moral beauty and excellence of His divine character. In this divine relationship we should obey God and aim at the highest perfection and happiness of man and that continually.

2. Holiness and perfect love make pleasing God the supreme object in life.

3. Holiness is true happiness, "joy unspeakable and full of glory."

4. Holiness is necessary for admission into His presence. Sin is an offense to God and is in opposi-

tion to His government and laws. God will not tolerate any degree of sin one moment in His divine presence.

5. Without holiness no one could be happy in God's presence. An unholy person in the presence of God would have pain instead of joy. Disobedience will give you a desire to hide from His very presence.

6. Holiness is the complete eradication of sin from the heart of man. Holiness is the absence of sin. Holiness is the fullness of the grace of the Spirit. Holiness is beauty of moral character. Holiness fits us for God's presence and divine fellowship. Holiness is the central theme of Redemption, the plan of the Atonement, and must be held up by men everywhere.

To have holiness is a supreme necessity. Jesus Christ died on the Cross to make the crucifixion of "The Old Man" a possibility, now you will have to die to self and sin to make it a reality.

It is mockery to profess holiness and be like the world and go thirsting and panting after worldly things.

The claims of holiness are grounded on the character of God. 1) We are to be holy because we worship a holy God. 2) We are to be holy because of the effects upon the individual. 3) We are to be holy because of the effects upon the human race. The ultimate basis for holiness is the command: "Be ye holy, for I am holy." The doctrine of the Atonement is based on Holiness. The doctrine of Justification is based on Holiness. The doctrine of sanctification is based on Holiness. Holiness is the only remedy for backsliding.

Holiness will cause you to enjoy your religion.

You know where to find a holy man.

Holiness makes religion easy.

Holiness makes a Christian stable.

Holiness is not a private luxury but a supreme necessity.

Holiness is the only cure for sin. Not only deliverance from guilt and pollution of sin but from the very nature of sin itself. Regeneration does not deal with original sin, but holiness does. Beyond holiness no mortal being can ever go. But in its possession we can live and advance forever. It is the standard by which God created man and by which man will be judged.

There are two types of holiness stressed: one is to dwell on the glory side and capture those who desire to feel good. Others stress inbred sin, carnality and death to sin. Many want to feel good when they should feel bad. To seek holiness to be merely happy and get blessed is quite strictly a selfish motive.

Objections to Holiness

1. I am not clear in my view of holiness.
2. It is too great a blessing for me.
3. Holiness people do things I would not do.
4. Some have lost it, and I am afraid I might lose it.
5. To get holiness I would have to make some business changes.
6. Might cause enemies if I get holiness.
7. Will be subject to criticism and talk.
8. Inconsistencies in the lives of others.
9. Many of them are cold, formal and lukewarm.
10. Ignorance of the doctrine.

11. If all sin is gone the warfare ceases.
12. You teach men to live without sin.
13. If sanctified, you would die immediately and go to Heaven.
14. If sanctified one would no longer need the Atonement.
15. After sanctification one cannot get any better.
16. Sanctification leads to spiritual pride.
17. Sanctification leads to fanaticism.
18. Sanctification sets aside repentance.

Holiness Has Made Us What We Are

1. Many fail because of an imperfect consecration.
2. Many fail because of an imperfect faith.
3. Many fail because of seeking something too great.
 - 1) They want to see a vision; 2) want to see balls of fire; 3) want to see angels; 4) want to be saved from trials, mistakes, temptations, and infirmities; 5) want to see sinners fall like dead men when they speak, pray or testify.

God requires us to be holy, and offers us sufficient grace to meet His demands.

1. Such grace is impossible, say the opposers. "Faithful is He that calleth you who also will do it."
2. This is a new doctrine to me. "He hath chosen us in Him before the foundation of the world that we should be holy."
3. It was for the disciples only. "The Promise is unto you and your children and to all that are afar off."
4. There is none good, no not one. Read Paul, Romans 3, where he speaks to the unsaved.

5. There is none perfect. God said Noah and Job were. Was God mistaken? Paul had not reached Resurrection Perfection but he exhorts us on to Christian Perfection.

6. Our preachers do not preach it. Many do not. Are they Modernistic unbelievers? Do they testify to it at Camp Meeting and then keep quiet about it at home?

7. Many profess it who do not live it. Same could be applied in various professions, trades, and occupations. 95% of the business men fail; 2% live, the rest get rich.

8. I am not anxious about being overly righteous. If I get through the Gates into the City I shall be satisfied. One said: "If I get a back seat I will be satisfied." A colored lady answered him: "All the back seats were taken long ago, if you get in now you will have to take a front seat."

The Four Cardinal Points

Four earmarks of Bible Holiness:

I. It is subsequent to regeneration.

Regeneration is sanctification begun while sanctification is regeneration complete. Sanctification is not the same as regeneration and subsequent to regeneration. Justification adds new life, sanctification destroys old nature. The distinguishing feature of entire sanctification is the removal or eradication of inbred sin. It is the purifying act of God's grace which cleanses the believer from the remains of sin and perfects us in love.

II. It is instantaneous.

Often it is gradually approached into but instantaneously received. We believe in growth in grace but not into grace. We swim in water but not into the water.

III. It is completeness.

Does it suppress and entirely hold down or does it completely cleanse. Sanctification, as taught in the Bible, eradicates all sin from the heart. We are complete in Him. As long as sin remains in the heart, sanctification is not complete, but partial and incomplete.

IV. The Holy Spirit gives clear witness that the work is done.

No one should be satisfied without a clear witness that the work is done. Should continue to seek until clear witness is obtained.

Five causes of Holiness:

1. God, the originating cause.
2. Jesus, the meritorious cause.
3. Holy Spirit, the efficient cause.
4. Bible, the instrumental cause.
5. Faith, the conditional cause.

Under Old Testament dispensation, salvation was measured by the cup, under New Testament dispensation, it was spoken of as "a well of water" and under Holy Ghost dispensation, it was referred to as "Rivers of Living Water."

True holiness does good without boasting, bears suffering without complaining, and counts it a greater privilege to serve than to be served.

Holiness

1. The pattern of holiness is Christ.
2. The standard of holiness is the Bible.

3. The price of holiness is the Blood. 1) Sinai demands holiness, 2) Paul affirmed it, 3) Peter declared it, 4) John avowed it was possible.

God's people are:

1. Elected to holiness.
2. Created in holiness.
3. Fruit unto holiness.
4. Follow after holiness.
5. Serve God in holiness.
6. Conversation in holiness.
7. Continue in holiness.
8. Forever abide in holiness.

Holiness is a doctrine, a command, a life, a fact, an experience, a privilege, and an eternal necessity.

God calls us unto holiness. That settles all debate. God is author of holiness. God is back of it, hence we need not apologize for preaching it. God hath taken oath that He can deliver from sin and make holy in this life. The unbelieving age will not believe God on oath. Sin started in the year one. Holiness started in the year one. Holiness started before the foundation of the world. Holiness is not optional. We cannot reject it and remain uninjured.

God calls us to Holiness: 1) by His Providence; 2) by our inner heart aspirations; 3) by our consciousness; 4) by His Word; 5) by His Spirit.

Holiness is valuable. All we are we owe to God and to the holiness people.

1. God thought it.
2. His Word taught it.
3. The Spirit wrought it.
4. The Son bought it.

5. The mind caught it.
6. The justified sought it.
7. Faith brought it.
8. The devil fought it.
9. I've got it.
10. And you may have it.

I. Promise of Holiness.

II. Impartation of Holiness.

III. Demonstration of Holiness.

This great doctrine was propounded and expounded by the Apostle Paul:

We should be holy: 1) because God commands it; 2) because our nature demands it; 3) because our lives need it; 4) because our influence requires it; 5) for the sake of our future we must have it.

Holiness is: 1) doctrine for the head; 2) experience for the heart; 3) obedience for the hand; 4) a divine blessing; 5) an instantaneous blessing; 6) a second blessing; 7) a complete blessing; 8) a life blessing.

Holiness is more than a blessing, it is the only cure for sin. It is the only deliverance from the guilt, pollution and nature of sin. Holiness is the cardinal doctrine of the holiness movement. It is the central theme of our Holy Christianity. The approach unto holiness may be gradual but it is instantaneously received.

Characteristics of Holiness:

1. A righteous service.
2. A consecrated service.
3. An undivided service.
4. A humble service.
5. A fervent service.

6. A glad service.
7. A love service.
8. A courageous service.
9. A constant service.
10. A ready service.

"Holiness Unto The Lord." Zechariah 14:20.

Holiness is a common term, a household word. The time will come when it will be written upon the harness, cooking utensils, and vessels of the temple.

1) Holiness is practical. 2) Holiness is a personal matter. 3) Holiness is attractive. 4) Holiness can be kept.

Every Christian needs holiness. Theory is fine, but is not sufficient. Lightning kills, not thunder. Spiritual people need holiness and are the first to seek it. People who really have holiness do not know how to take an insult; they know how, but have too much grace to be insulted.

Jesus promised another Comforter, and He is here in cleansing and filling power.

1) He gives liberty. 2) He gives power. 3) Makes it easy to testify. 4) Steadfastness in prayer. 5) Gives boldness. 6) Has drawing power. 7) Brings oneness 8) Fullness of joy.

He will make you a soul winner.

Holiness is that gracious work of the Holy Spirit whereby the believer is freed from sin and exalted to holiness of heart and life. This doctrine has been laid so deeply and so solidly that the gates of hell shall not prevail against it. Read holiness books and papers, they will help you get established both in the doctrine and experience of holiness.

Preachers must preach the fundamentals, "Line upon line, precept upon precept." In these days of fads, isms, and cults on one hand and dead formality on the other, it behooves us to find the old path and walk therein.

We attain unto holiness and obtain it.

Heathen are trying to get sanctified by: 1) torturing their bodies; 2) washing in sacred streams; 3) by fasting; 4) by abstinence; 5) by growth; 6) by good works. These are human strivings. But the experience comes through faith in the blood of Christ having met laid down demands.

Holiness is the object of every saved soul. Seeing our corrupt nature and cleansing privileges, we long for a mighty deliverance. It is the birthright of every child of God to be cleansed and kept unspotted from the world. This power is not broken by human ingenuity or effort. Culture and discipline and higher education are not sufficient; this pollution is only reached by the blood. It is an infection that medicine cannot touch, nor the surgeon's knife reach. The Heavenly Physician can do the work instantaneously.

Holiness, A Necessity

Some may preach about holiness, at holiness, and all around holiness, but we insist that everyone must have it, to get to Heaven. The life of holiness is the secret of spirituality in the Church.

Holiness is a required experience.

1. God commands holiness. I Peter 1:16.
2. God provides it. Ephesians 1:4.
3. God is a holy being.
4. Heaven is a holy place.

5. Angels in Heaven are holy.
6. People in Heaven are shouting Holy! Holy!
7. No sin ever enters there.
8. Only holy men and women can enter there.

God planned holiness for this present life as well as for Heaven. How holiness is obtained:

1. As a second work of grace.
2. All Evangelical churches teach it.
3. It deals with the sin nature.
4. Conditioned upon consecration and faith.
5. We consecrate all, both present and future.
6. Consecration includes a willingness and a desire.
7. It includes a dying out to self and sin.
8. It is obtained by faith after conditions are met.

Holy Spirit witnesses to same.

Holiness is the world's greatest need. We need it for sanctification of the body as well as the soul. We need holiness to help us bear patiently little and big trials, and to regulate the faculties of the soul. Holiness teaches us the right use of money and enables us to discharge every duty and present a fair exhibition to a gainsaying world. We need it to make us useful and truly happy.

What Holiness Is Not

Some fail to understand, others misunderstand.

1. Holiness is not dress reform, but crucifixion.
2. Holiness is not belonging to a holiness church.
3. Holiness is not merely demonstration, yet if you have holiness you will show it some way.
4. Holiness is not merely being blessed.
5. Holiness is not regeneration.
6. Holiness is not consecration alone.

7. Holiness is not freedom from temptation.
8. Holiness is not a state in which we cannot fall.
9. Holiness is not absolute perfection.
10. Holiness is not perfection of conduct.

What Holiness Is

1. Holiness is gold without alloy.
2. Holiness is patience without impatience.
3. Holiness is quietness without fretfulness.
4. Holiness is joy without doubts and blues.
5. Holiness is peace without discord and strife.
6. Holiness is assurance without unbelief.
7. Holiness is love without coldness and bitterness.
8. Holiness is long-suffering without complaint.
9. Holiness is kindness without censoriousness.
10. Holiness is meekness without carnal boldness.
11. Holiness is like a glass of water without drugs.
12. Holiness is the troublesome plant rooted out.
13. Holiness is holding the fort with last enemy gone.
14. Holiness is running without limping.
15. Holiness is obedience without shrinking.
16. Holiness is sorrow without murmuring.
17. Holiness is following without hesitating.
18. Holiness is submitting without dictating.
19. Holiness is perfection in love.
20. Holiness is sanctification.

What Holiness Does For Us

1. Holiness makes possible a rapid growth in grace. One grows in knowledge and attains greater proficiency in service after Holiness. Carnality hinders these.
2. Holiness makes possible certain manifestations of the Spirit. 1) Carnality is not subject to the work-

ings of he Spirit. 2) Carnality is un-Christlike. 3) Carnality is uncharitable. 4) The Spirit's presence marks the genuine and shows up the counterfeit. 5) Your neighbors know if you have the Spirit or not.

3. Holiness makes possible a life of uninterrupted communion with God. 1) Sin puts God off. 2) Sin breaks fellowship with God. 3) Guilt and pollution must be gotten rid of. 4) Love is the controlling power. 5) Yes, filled with divine love. 6) We have a passion to win others to Christ.

True Holiness

Eph. 4:24. True holiness will triumph. It has nothing to fear in the face of misunderstanding, prejudice and opposition. True holiness will keep you in the middle of the King's Highway. You will be free of carnality on one hand and fanaticism on the other. True holiness is a matter of first importance.

Outstanding Characteristics of Holiness

1. State of heart purity: all defilements cleansed out.
2. State of Christian perfection.
3. State of perfect love.
4. State of freedom from carnal uprisings.
5. State of being filled.
 1. The will of God is vital to a life of happiness.
 2. The will of God affords a channel of blessing.
 3. The will of God affords wonderful fellowship.
 4. The will of God affords protection.
1. One must be Scripturally saved.
2. Must see the need of holiness.
3. Must seek after it. Two steps, human and divine, consecration and cleansing.
4. A complete abandonment.

5. A dedication of earthly possessions.
6. A proper adjustment of friendship.
7. A supreme love to God.

Holiness is destruction and cleansing, perfect love, perfect joy, perfect peace.

The object of Redemption is to lead men to true holiness. To this end Jesus suffered and died that He might baptize with the Holy Ghost.

True holiness suggests the idea of the untrue; where there is a true the devil has a counterfeit. True holiness is not to be substituted for substitutionary holiness. True holiness is not suppression, while suppression is a good thing and should be practiced by saved people. Good suppression would be better than a high profession that does not suppress or possess but if sin must be held down it is there. One filled with the Holy Spirit has no room for sin. True holiness is complete cleansing from all sin. It is made possible by the Atonement.

True holiness is wrought by the Holy Ghost; is received by faith, witnessed by the Spirit, obtained by walking in the light, confirmed by the fruit of the Spirit, and manifested by holy living.

True holiness does not mean we are omnipotent, omniscient, omnipresent, immutable, or infallible in knowledge and wisdom.

True holiness is spotless; has compassion for the lost; is willing to be wrongly treated without revenge; is going the second mile; makes us like Him in the sense that one drop of water is like the ocean.

1. True holiness is beautiful because of its purity.
2. True holiness is simple, not artful.

3. True holiness is supernatural, not spectacular.
4. True holiness is a fruitful life.
5. True holiness is strong but not headstrong.
6. True holiness will bear the burdens of others.
7. True holiness is only obtainable by the death of "the Old Man."
8. True holiness will hold you level headed so you will not be carried about by every wind of doctrine.
9. True holiness is a state of character of being holy.
10. True holiness is pure love.
11. True holiness is good faith and conscience unfeigned; not counterfeit or hypocritical, but real and sincere.
12. True holiness is salvation made easy.
13. True holiness will suffer long and be kind.
14. True holiness is the only honest and happy way to live.
15. True holiness is not all sunshine and beauty but it puts iron in the blood as well.
16. True holiness will not allow you to be pliable or bend to the opinions and philosophies of this modernistic age.
17. True holiness is seen in the spirit of meekness. Meekness of spirit is an example to be imitated as well as a grace to be received.
18. True holiness is the spirit of devotion, more of heart than of head.
19. True holiness is the spirit of triumph; holiness possesses a courage that is divine.
20. True holiness preached will bring results.

Heart Holiness Needed

1. Heart holiness is needed because such an experience will take out the remains of sin which is in harmony with a complete and costly Atonement.
2. It is needed because we learn by faith, observation and experience. When light on this great subject is rejected, it means the loss of spiritual victory, and power departs from our lives.
3. It is needed because all Churches since Pentecost have flourished to the extent that they have laid stress on this great experience.
4. Because such an experience brings us into closer communion and fellowship with God.
5. Because such an experience as set forth in the New Testament makes possible to the followers of Christ a life of victory.
6. Because experience teaches (experience you may have had with others) that this experience is needed in the dying hour.
7. Because those who obtain and retain this grace are happy and victorious in Christian living and triumphant in the hour of death.
8. Because human experience teaches that people from all walks of life will need it to get them by here and to Heaven hereafter.
9. Because there is not a question, not a cloud of confusion to keep an honest soul from the experience.
10. Because, if intelligently and Scripturally given, some will become indoctrinated while others will get hungry for the experience.

After praying for the disciples' sanctification, Jesus sets forth reasons why He wants them to be sanctified:

1. That they all may be one.
2. That the world might believe.
3. That they may be made perfect.
4. That they might behold the glory.

Christians of every age were included in this prayer as much as the disciples who were then present. "Neither pray I for these alone but for them also which shall believe on Me through their word."

Why I Believe in Holiness

1. Because it is an attribute of God.
2. Because of the observation I have had with people who fought it.
3. Because the Bible teaches it from Genesis to Revelation.
4. Because the way of holiness leads to glory.
5. Because it equips men for service.
6. Because Jesus prayed for it.
7. Because Old Testament as well as New Testament saints experienced it.
8. Because our best people come out of holiness revivals.
9. Because we can't get to Heaven without it.
10. Because it was provided for in the Atonement.

Again Why I Believe in Holiness

1. It is the oldest doctrine in the world.
2. It is the will of God.
3. Because it empowers us to live holy.
4. Because it is the panacea for the ills of this age.
(A panacea is a universal medicine.)

5. Because it prepares us to see the Lord.
6. I believe in holiness because I have the blessing and the Blesser has me.

One said: "I think the holiness doctrine far-fetched." Yes, it was fetched all the way from Heaven. Many enter the experience with a blind bridle on, with no chart or compass, without a human leader, without the theory. A lady said to her pastor: "I got sanctified last night." He said: "I don't like your theory." She then said: "I have no theory. All I have is the experience."

1. I believe in holiness because it is the will of God.
2. It is made possible through the blood.
3. It is a divine requisite for admission into Heaven.

The Beauty of Holiness

Holiness is not a strained or an unnatural state, but a natural and normal state of grace to be enjoyed.

1. The coming of the Holy Ghost brings purity of heart. We should never claim a pure heart as long as we have the carnal mind. This experience may be professed before it is obtained, with too little humility, with too much self-confidence.

The first step in the Redemption of man was the giving of His Son; the second was the giving of the Holy Spirit to prepare us for the Celestial abode. The secret is purifying our hearts by faith.

2. His coming brings establishing grace. You will never get established as long as you have the Old Man on hand.

3. The coming of the Holy Ghost brings unity. Oneness of purpose and of heart. God's holy people are all one. No occasion for harshness or criticism.

Such will start a cross current in the Church. The thing that causes fussing, jealousy, and backbiting must come out.

4. The coming of the Holy Spirit brings power for service, power for successful soul winning.

5. His coming gives preparation for Heaven. God demands a holy people to inhabit a holy Heaven.

Holiness is beautiful because:

1. It creates a normal relationship between man and God.

2. Holiness adorns character.

3. It unifies our purpose.

4. It represents the highest bestowal of divine love upon His people.

5. It is a foretaste of Heaven.

6. Holiness is our passport into Heaven.

7. It assures an inheritance incorruptible, undefiled.

8. It seeks to beautify our lives.

9. Holiness has grace for every trial, affliction, and circumstance of life.

10. Holiness is both personal and possible; possible in the business life, in the social life, in home life.

Holiness is becoming to the House of God and to the Family of God. God is holy and He expects holiness of His household. Holiness is so beautiful that it never divides into faultfinding groups, sin does that. With holiness in your heart you can see good in people, and fellowship them in spite of their faults, blunders, and peculiar traits. Holiness under all circumstances is a valuable asset; in life it is becoming, in death it is desired, at the Judgment it is necessary. Hence, it is needed both for Time and Eternity. The

Old Testament teaches holiness as a separation; the New Testament teaches holiness as a cleansing.

1. Holiness becomes the Ministry.
2. Holiness becomes the Church.
3. Holiness is becoming as a creed.
4. Holiness is becoming as a message.
5. Holiness is becoming as an experience.
6. Holiness is becoming as a life.

Holiness is the unchanging motive of Heaven. We must be holy to have fellowship with a holy God and enter a holy Heaven. It will take judgment, grit, and grace to win the race.

1. Holiness is a high way.
2. It is a true way.
3. It is a straight way.
4. It is a narrow way.
5. It is a holy way.
6. It is the way of purity.
7. It is a way of simplicity.
8. It is a difficult way.
9. It is a safe way.
10. It is a well-guarded way.
11. It is the way of fellowship.
12. It is the triumphant way.
13. It is a way of gladness.
14. It is a way open to all.
15. The way of holiness leads home.

A Two-fold Gospel

The maximum of salvation is salvation from sinning; the maximum is salvation from pollution. This includes all sin, both inward and outward. Sin is two-fold in its nature, calling for a two-fold remedy.

The following are theological facts concerning sin:

1. There are actual sins: sins we commit.
2. There is inherited sin: sin we inherit.

Actual sins must be forgiven; original sin must be all cleansed out. These are not wiped out with one master stroke of the Great Physician. These two kinds of sin are dealt with separately, constituting two epochal events in Christian experience. If justification and sanctification are one and the same then every Christian should profess sanctification. If all who are saved are sanctified, then all the commands to seek sanctification are given exclusively to sinners. If sanctification is complete at conversion then everybody who is not sanctified is unsaved.

Sanctification is the rightful privilege of the believer as truly as pardoning love is the privilege of the sinner. A two-fold need, therefore the Gospel offers a two-fold remedy, a double cure.

“Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.”

1. The two-fold nature of sin: Sin as an act, and sin as a nature.
2. Two-fold source of spiritual death: Death penalty of wrong doing, “The wages of sin is death;” death result of inner condition, “To be carnally minded is death.”
3. Two-fold expression of divine love: “Loved the Church,” Ephesians 5:25-27.
4. Two-fold expression of divine will: His will con-

cerning sinners, II Peter 3:9; His will concerning the Church, I Thessalonians 4:3.

5. Two objectives in the death of Christ: Saving the sinner, Romans 5:8; sanctifying the believer, Hebrews 13:12.

6. Two divine calls: Call to Repentance, "I came not to call the righteous but sinners to repentance," Luke 5:32; Call to Holiness, I Thessalonians 4:7, 8.

7. Two prayers of Christ: "For the sinner, Luke 23:34; for sanctification of the believer, John 17:17.

8. Two divine requirements: Confession of sins for pardon, I John 1:9: walking in the light for full cleansing, I John 1:7.

9. Two office works of the Holy Spirit: Born of the Spirit, John 3:3; baptized with the Spirit, Matt. 3:11.

10. Two-fold witness of the Spirit: To adoption, Rom. 8:16; to sanctification, Heb. 10:14-15.

11. Two steps of faith: For justification, Romans 5:11; for sanctification, Acts 26:18.

12. Two ways to walk in: A high way, the way of regeneration, Isa. 35:8; and a way, the way of sanctification, Isaiah 35:8.

A new heart, Ezekiel 36:26.

A clean heart, Psalm 51:10.

White as snow, Isaiah 1:18

Whiter than snow, Psalm 51:7.

The Spirit with us, John 14:17.

The Spirit in us, John 14:17.

Love, I John 4:7.

Love made perfect, I John 4:17.

Joy, Galatians 5:22.

Fullness of joy, Psalm 16:11.

Peace, Romans 5:1.

Peace like a river, Philippians 4:7.

Well of water, John 21:14.

River of water, John 7:38.

Life, John 1:4.

More abundant life, John 10:10.

Why Holiness Should Be Preached

1. Because it is the nature of God.
2. Because it was the original state of man.
3. Because it is the desire of every soul to get back to the original state.
4. Because it is doing more to save the world than all other doctrines.
5. Because it is the channel through which perfect love flows.
6. Because it is the golden thread which links the Scriptures from Genesis to Revelation.
7. Because there is no logical reason why it should not be preached.
8. Because it is the prominent doctrine of the Bible.
9. Because its attainability is not generally well understood.
10. Because it awakens the unsaved and gives them a desire for salvation.
11. Because it opens the way for salvation work.
12. Because it gives power in prayer.
13. Because it gives liberty in testimony.
14. Because the best of all ages have taught, lived, preached it and died triumphantly.
15. Because without it we are not fit to live nor prepared to die.
16. Because of the fact there is opposition.

17. Because it is one of the greatest cardinal doctrines of every orthodox church.
18. Because it is taught in all hymn books.
19. Because it occupies considerable space in all the theologies.
20. Because it was provided for in the Atonement.

Evidences of Holiness

1. Testimony of consciousness.
2. Testimony of God. He speaks to the sinner, the saved, and the sanctified with the same certainty.
3. Abiding witness of the Holy Spirit without any intermission.
4. Will all act alike? No. Each has personal distinctions or innocent peculiarities.

Indications of a Pure Heart

1. Holy conversation.
2. Opposition to impurity.
3. Watchfulness.
4. An open confession.
5. Benefits derived from a pure heart: a) Obey and please God; b) Benefits the possessor and others.
6. Best to use Bible terms.
7. When caution is necessary: 1) This experience may be professed before it is obtained; 2) With too little humility and with self-confidence.

Holiness: Hebrews 12:14

- I. The Holiness Churches were raised up for the primary purpose of conserving and spreading Scriptural Holiness.
 1. Preaching holiness their glory and chief aim.
 2. Preaching this doctrine is life of the Church.
 3. Holiness is both an experience and a life.

4. Holiness is the result of the purifying work of God in the heart.

II. What is Holiness?

1. God's holiness is our pattern to follow.

2. Separation from all impurity.

3. God shows the principle of holiness in His character.

4. Our holiness is the reflection and reproduction of God's holiness.

5. This life is brought about by the power of the Holy Spirit.

6. A pure heart is one cleansed by the Baptism of the Holy Spirit.

7. Holiness in God is natural or inherent, as He is the Sinless One.

8. Holiness in a man is acquired; it comes from God.

9. In God, Holiness is infinite and unchangeable, an immutable attribute of Divine Nature.

10. In man holiness is perfect in nature but progressive in degree and quantity.

11. In God, holiness is a fact of His being and cannot be lost.

12. In man, holiness is conditional and may be lost while probation continues.

13. In God, Holiness is equal with infinite capacity.

14. In man, holiness is measured by finite and limited capacities.

III. Holiness deals with the fountainhead of man's life.

1. Let your character and inner life be Godlike.

2. In sanctification man's moral nature is purified by the Holy Ghost.

3. The Holy Ghost purifies spirit and soul and restores them to their normal condition and thus regulates the entire life.

IV. How to be Holy:

1. Through the New Birth.
2. By whole-hearted consecration.
3. By tarrying until the Holy Spirit comes.
4. By walking in all the light God gives.

V. Hindrances to Holiness:

1. Not walking in all the light of Justification.
2. Failing to walk in the light of Sanctification.
3. An unwillingness to consecrate all on God's altar.
4. A failing to die out to carnality.
5. Failing to tarry until the work is done.

God is calling you to Holiness. There is no time for an argument or a discussion, but it is high time for you to seek the experience. God is the Author of Holiness and is back of it, and no one has the right to apologize for the preaching of the will of God; if so he should go to the altar under his own preaching and get forgiveness and then seek holiness. God is on oath that He can deliver from all sin and make holy in this life. Yet people today are so full of sin and carnality they will not believe God on oath. Sin started in the year one; holiness before the foundation of the world.

Holiness is possible. Holiness is necessary. Holiness is not cranktification, self-glorification; not a side track or a hobby, not even a luxury. It is an eternal necessity. It is not an optional matter, you cannot turn it down and remain uninjured. All we are and all we ever expect to be we owe to God and the holiness movement.

Holiness is:

1. Love for God and your neighbors.
2. The image of God stamped on the heart.
3. His life in the soul.
4. His mind.
5. Joy is a part of the fruit of the Spirit.
6. A third righteousness, a third peace, a third joy. Romans 14:17.
7. If you love God with all your heart, you will rejoice always.
8. Joy founded upon the Rock of Divine Reality.
9. Holiness is more than feelings and emotions.
10. It is a Divine stimulus for right living.
11. Holiness is man's spiritual state after sin is gone.
12. Holiness is obtainable after conversion.
13. Holiness is inwrought by the Spirit of God.
14. Holiness implies purity but not maturity.
15. Holiness is a subtracting process.
16. Holiness does not prevent having trials.
17. Holiness does not exclude liability to sin.
18. Holiness is susceptible to expansion.
19. Holiness is a necessary requirement to reach Heaven.
20. Holiness is a consecration of all to God.

God commands us to be holy. None of His commandments are more binding. If holiness is not attainable God commands the impossible. Every command is given to be obeyed. Christians are exhorted to be holy. It is clearly taught in the Word. Provision is made for it in the Gospel. We have numerous examples of those who have experienced it.

Incentives to Holiness

An incentive is that which operates on or influences or stimulates the mind and sensibilities; arousing, encouraging, inciting or spurring to action.

1. Because God desires us to have it. God is absolutely and perfectly holy. He is the perfection of the Beauty of Holiness; the Model and the Pattern of Purity; the Source of all Holiness. He created Angels holy; He formed man in His Own Image. God delights in Holiness.

2. Because God commands us to be holy. "Walk before Me and be thou perfect;" also "Be ye holy for I am holy."

3. He promises holiness to the regenerate. "Blessed are they which do hunger and thirst after righteousness for they shall be filled."

4. Christ died to provide holiness for the regenerated. "He gave Himself that He might redeem us from all iniquity."

5. The Holy Spirit wants to impart holiness to all the regenerated. His office work is to sanctify.

6. The Word is the instrumental means of our own sanctification. "Sanctify them through Thy truth, Thy word is truth."

7. We have examples of it across the ages. Abraham, Enoch, Job, Isaiah, etc.

8. The Apostles desired we have holiness. "That they might be filled with all the fullness of God."

9. We should earnestly pray for holiness of heart and life. "Create in me a clean heart, O God."

10. Holiness is the greatest adornment attained in this life. Nothing beyond holiness, only more of it.

11. Holiness transforms into the image of God. It is a family likeness.

12. It is a state of grace that pleases God; a holy state.

13. Holiness is a state in which we can best please Him. "A vessel unto honor, sanctified and meet for the Master's use."

14. It is a state in which we can best glorify God. "Herein is My Father glorified that ye bear much fruit."

15. Holiness is a state of safety. We have more grace to resist temptation, to sacrifice for Him, and to discharge our Christian duty. "If ye do these things ye shall never fall."

16. It is a happy state. Holiness people are the happiest people in the world. One can't have holiness all the time without being happy part of the time any more than one can run a threshing machine without noise. If you have enough holiness to get along with yourself, others won't have any trouble getting along with you.

17. Holiness is a state of usefulness. We are useful only as we are holy. To have all sin eliminated, you increase your usefulness ten-fold. Carnality cripples our faculties and hinders our power.

18. Holiness is peaceful in life and triumphant in death. Not always rapture and an overflow, but at times the troubled sea will be calm. Holiness does away with lightness and frivolity. It abhors formality and superficiality. "Mark the perfect man and behold the upright, for the end of that man is peace."

19. Holiness in this life will qualify us for a more

elevated station in heaven. "Sow sparingly, reap sparingly; sow bountifully, reap bountifully."

Sanctification

Sanctification brings unity, and unity is desirable in the work of the Kingdom. Yet sanctification does not bring unity in judgment, or in plans, or in methods. We differ in training, education and ability. We differ on mode of water baptism, on prophecy and on church administration. Religious groups never see eye to eye. Men may be graciously sanctified, yet differ along many lines. Wesley and Whitefield were both sanctified, yet they did not agree on doctrinal lines. Sanctification makes us one in Christ, yet we will not all see alike. We will see from different angles. But with the experience we no longer wrangle, dispute and fuss, but all work to one end.

Four Essentials of Sanctification

1. It is subsequent to conversion.
2. It is instantaneously received.
3. It is a complete work of grace.
4. It is certain and definite.

Distinction Between Sanctification and Regeneration

1. Do the Scriptures teach distinction between them?
2. Does the Church recognize a distinction?
3. Do the members recognize any distinction? Do we speak of sinners seeking holiness and sanctification?
4. Does sanctification harmonize with Christian experience? Hundreds have been convicted for the experince, have sought and found it and have the witness of it.

In regeneration, sin does not reign.

In sanctification, sin does not exist.

In regeneration, sin is suspended.

In sanctification, sin is destroyed.

In regeneration, irregular desires such as anger, unbelief, pride and envy are subdued.

In sanctification, they are removed.

Regeneration is salvation from voluntary commission of sin.

Sanctification is salvation from the being of sin.

Regeneration is sanctification begun.

Entire sanctification is the work complete.

Justification gives you something you have never had, the life of Christ.

Sanctification takes out something you have always had, the principle of sin.

The new birth means a new nature, spiritual life, giving assurance of sins forgiven; while sanctification destroys the old nature, giving positive assurance of heart cleansing.

Actual sins are washed away in regeneration while inbred sin and depravity are cleansed out in sanctification.

The regenerated are exhorted to go on unto holiness or Christian perfection. Heb. 6:1. The principles of the doctrine of Christ are repentance, confession, and restitution, and when these are associated with appropriating faith the result is the New Birth. The two works of grace are not one and the same from the fact that you cannot make alive and kill with the same stroke.

Justification is a governmental act in the mind of God.

Sanctification is a Divine act in the heart of man.

Justification is a relative change.

Sanctification is a radical change.

Justification changes our relation to God.

Sanctification changes the disposition of the heart.

Justification removes the guilt of sin.

Sanctification destroys the power of sin.

Justification puts us into the family of God.

Sanctification prepares us to meet God.

Justification is God's act.

Sanctification is God's work.

Justification does include a desire to be holy.

1. If sanctification is complete at justification, then every Christian is sanctified and should profess it.

2. Then sinners should be urged to seek holiness.

3. If sanctification is complete at conversion, then every unsanctified person is a child of the devil.

4. If sanctification is complete at conversion then the Christian Church has been deceived for 2000 years.

5. If sanctification is complete at conversion, then every unsanctified person is either a sinner or a backslider.

Sanctification is subsequent to regeneration.

1. It is completeness.

2. It is instantaneous. Gradually approached unto, but instantaneously received as an experience. In one place God says: "Ye must be born again." Twenty times He says, "Be ye holy." He repeats for the sake of emphasis.

Two major reasons for receiving the experience:

1. Purity.

2. Power.

1. He will help you master giants and overcome difficulties.
2. He will walk with you and function in and through you.
3. He will help you to face humbly the storms of life.
4. He will give religious enthusiasm.
5. He may be grieved, quenched, and driven off.

Entire Sanctification. I Thess. 5:23

1. Sanctification is not maturity, but purity.
2. It does not exempt from temptation, but it gives victory in the hour of test and trial.
3. It will not make us absolutely perfect, but perfect in love.
4. It will not eliminate humanity but carnality.
5. It will not destroy our free moral agency making us mere machines, but helps us gladly choose the will of God.
6. It will not stop growth in grace, but greatly aids it.
7. It will not exempt us from mistakes and sins of ignorance but from inbred sin and sins against light.
8. It will not give us a perfect head, but a pure heart full of perfect love.
9. It will not enable us to walk above human criticism and misunderstandings, but it gives victory over such.
10. It will not exempt us from slander, but it will enable us to keep sweet under the severest criticism.
11. It is a work of grace in the heart of the converted through the baptism of the Holy Ghost.

12. This experience is subsequent to conversion and as separate and distinct as Calvary is from Pentecost.

13. It is bestowed upon believers only, as at Pentecost, in the act of earnest prayer, self-crucifixion, and appropriating faith.

14. It is not for the world, but for those who have been saved from the world.

15. It is like conversion, in that it is instantaneous.

16. It is a divine work for believers only, and should be obtained, professed, and possessed.

17. The converted alone are exhorted to receive it. It is for the obedient child of God, by the Word, by the Holy Spirit, but through faith and the blood.

18. It is as distinct from regeneration as birth is from baptism; differs as much as a Court House differs from a Schoolhouse.

19. It is not growth in grace, but a work of grace.

20. It does not free us from insults, but fully saves and sanctifies in the midst of such.

21. It is not consecration alone, but embraces it, and furnishes the cleansing stream and fire which makes consecration effective.

22. It does not say we cannot fall, but gives keeping grace.

23. It does not give freedom to disregard the Bible, but the Bible becomes our guide book.

24. It does not make us perfect in human eyes, but in God's sight.

25. It makes us dead indeed to sin, but alive to God.

26. It is heart cleansing, imparting perfect love.

27. It destroys the "Man of Sin" and fills with the Holy Ghost.

28. When saved we are adopted into the Royal Family; when sanctified we are kings and priests unto God.

29. When saved we have life and joy; in sanctification we have life more abundant and fullness of joy.

30. In justification the "Old Man" is bound; in sanctification he is crucified.

Entire Sanctification Our Heritage, Acts 2:38-39

1. This experience is the heritage of every child of God, here and now.

2. Not for a favored few, but the humblest and the weakest may have Him.

3. Age, health, wealth, or wisdom will not produce it, as it comes by faith.

4. Any one may enjoy it who is capable of enjoying any sort of religious experience.

5. It belongs to no dispensation in particular, but is common to all dispensations.

6. It depends upon the sufficiency of the blood of Christ, the will and power of God, and the operation of the Holy Ghost.

7. If God can make a man holy in any world, He can in this.

8. If the blood of Jesus Christ has power and efficacy to cleanse from sin, it has it here and now.

9. Nothing less than holiness will satisfy God and His people in Heaven or on earth.

10. There is no reason God should not make holy in this present life.

11. If God can make one holy, He can make all holy who meet conditions.

12. Holiness was the original state, as man came from the creative hand of God. Holiness is our normal state and we are abnormal without it.

13. The body is normal when free from disease, the soul is normal when free from sin.

14. God made holiness for us, and made us for it.

15. God made a human being and a holy being. Man can no more be satisfied without holiness than God can be satisfied with man without the experience. Only that satisfies us which satisfies God.

Sanctification is:

1. Freedom from carnality.

2. Enduement of power.

3. Divine love to God and man.

4. Easy victory over all sin; religion made easy.

5. A fixed purpose to please God.

6. Inward assurance.

7. A desire to tell it.

8. Consciousness of the indwelling Comforter.

9. A sanctified person will ever manifest a desire to please God in everything. With love made perfect, we earnestly desire to ascertain the whole will of God.

10. The sanctified person possesses the fulness of the Spirit and enjoys the abiding presence of the Comforter. He enjoys that plain and strong preaching which enforces the will of God. As we love God supremely we will possess a spirit of devotion and consecration.

Why Consecrate All?

1. Because it pleases God. God asks us to give all that He might impart all.
2. Because it puts us where He can sanctify us.
3. Because it declares war on the "Old Man."

Hindrances to Sanctification

1. The devil.
2. Inbred sin.
3. Kin-folks and acquaintances.
4. Ignorance of the doctrine.

Sanctification by Faith, Acts 26:18

God teaches that the work of grace of sanctification is indispensable to the Christian to fit him for usefulness here and for Heaven hereafter.

I. Jesus spake with infinite authority and is final authority on this important subject. "Heaven and earth shall pass away, but My Word shall not pass away."

II. There are two essential works of grace given in the Scriptures. One says, "I have received a hundred blessings," yet there are two experiences, namely, regeneration and sanctification, wrought through the Holy Spirit, which are essential.

III. Jesus says we are sanctified by faith.

1. Some theologians say we are sanctified by growth.
2. Others say we get it at conversion.
3. The Calvanists say we get it at death.
4. Roman Catholics say we get it by purgatorial fire.
5. But Jesus says it is by faith received instantaneously and now.

IV. The nature of this faith:

1. It is more than an intellectual apprehension of truth and doctrine.

2. It is a heart faith: "With the heart man believeth unto righteousness."

3. It is taking God at His Word and acting accordingly. Faith is an asset, consent, and laying hold. Faith is that belief of the intellect, consent of the affections, and act of the will by which we place ourselves in His keeping as Ruler and Saviour. Faith complies with revealed conditions of sanctification and accepts the experience by appropriating confidence in God's Word that gives you the blessing promised.

4. This faith involves a ceasing from struggle and a divine trust.

5. This faith is a self-committal to the whole will of God, believing the work is done. Faith is child-like trust, without evidence of feelings, that God keeps His promise and the work is done. God sends the feelings and the witness when and as He wills.

The things that are stumbling blocks to so many are stepping stones to the wholly sanctified.

1. They love with a love that glows.
2. They believe with a faith that kindles.
3. They serve with a devotion that consumes.
4. They hate sin with a fierceness that burns.
5. They rejoice with a joy that radiates.

Indications of Spiritual Advancement

1. Clear vision of truth.
2. Delight in prayer.
3. Increase in calmness.
4. Increase of light.
5. Increase in gentleness.

6. Increase in desire to please God.
7. Desire for the holiness of God.
8. Not magnifying the faults of others.
9. Desire to speak to others about things eternal.
10. Desire to suffer if need be.
11. Tenderness of conscience.
12. Increasing love.

The Nine Graces

- I. In relation to God: 1) Love, 2) Joy, 3) Peace
- II. In relation to man: 1) Longsuffering, 2) Gentleness, 3) Goodness.
- III. In relation to ourselves: 1) Faithfulness, 2) Meekness, 3) Temperance or Self-control.

Some Things Sanctification Does Not Do

It is necessary to know what it does to keep us out of formality; necessary to know what it does not do to keep us out of fanaticism.

1. Sanctification does not keep us from making mistakes and blunders, but helps us profit by them.
2. It does not deliver us from natural fear; may be afraid of storms and disease and yet be sanctified.
3. It does not put us where we never have any trouble; may have trouble on every side but He gives grace.
4. It does not give us a knowledge of all things, but a teachable spirit.
5. It does not keep out wandering thoughts, but it will keep evil desires from your heart.
6. It does not put you where you feel you are better than others and everybody sees as you do, but you will want to help them to a better and richer experience.

7. It does not enlarge our intellectual knowledge. You are intellectually what you were before. Some have a strong grip on God and Heavenly things, but a weak one on knowledge and mental things.

8. Sanctification does not dehumanize us, we are still subject to joy and grief. The ties of nature are not broken because we are sanctified. One hates flattery, but sincere appreciation is highly valued.

9. It does not change our personality. Carnality destroys personality and makes us apes of others. I pity those who are always getting their feelings hurt. Sanctification makes us supernaturally natural.

10. Sanctification does not destroy our natural appetites. The thirst for water, hunger for food, and desire for knowledge are all open channels and must be guarded.

11. Does not free us from temptations, as they are a part of the program. We are a tried people. Jesus was tempted and we are no better than He. He promised always a way of escape.

12. It does not fix our character. Ambitions very deeply seated in the heart will fix character. The newly sanctified have not reached maturity of character. It will take all of time and eternity to reach maturity of character.

13. Sanctification does not perfect our judgment. Because you have an opinion is no reason you are right.

14. It does not perfect our bodies, but it helps our infirmities. Some of the best people have weak bodies. Satan may use that as a means of temptation. You may need a few days' rest and a few good, square meals.

15. It does not embrace Adamic, angelic, or absolute perfection, but it does embrace Christian Perfection.

16. Sanctification does not put us where we cannot fall, so watch and pray.

I Thess. 5:23

1. At conversion we are sanctified only in part.

2. Entire sanctification follows conversion.

3. Entire sanctification is the work of the Holy Ghost.

4. Sanctification is attainable through Divine Grace.

Who will limit God's grace?

5. Sanctification is attainable now in this life.

6. It is a state from which no one need ever fall.

7. It prepares us for Christ's second personal coming. Dr. Peter Wiseman gives the following statements: "1) God the Father is the source of our sanctification; 2) Christ Jesus is the sacrificial agent; 3) The Blood of Christ is the meritorious agent; 4) The will is the determining agent; 5) The Word is the revealing agent; 6) The Holy Ghost is the administrative agent; 7) Faith is the conditional agent."

One who has walked in the way of holiness for years may yield to temptation and backslide.

Can one lose the experience of entire sanctification and still retain the experience of regeneration?

When one falls into actual sin he loses both regeneration and sanctification. He is no longer a saint but a sinner. He can only get back to God by acknowledging his sins and seeking pardon. One may lose the experience of sanctification by giving way to doubts, fears, and unbelief. What ground we gain by faith we hold

by faith. One might allow this experience to leak out by not testifying to it. John Fletcher repeatedly lost this experience by failure to testify to it. To hold our ground we must keep fully consecrated to God and confess to the public all He does for us. You may fail to bear clear testimony and lose the experience when you have not gone into actual sins, and have a clear testimony of justification, and still a child of God; you know what you have lost and are trying to get it back. You should take death route by way of consecration and faith and not wait and remain in this state, but exercise faith in the Atoning Blood to cleanse from sin. The experience of holiness may be lost by doubting, by failing to confess it, and by wilful, actual disobedience. When you lose by actual transgressions, you lose all. But when you lose the experience of holiness by doubts and fears under manifold temptation the case is different. Then it depends on how one loses sanctification as to whether he loses his regeneration at the same time.

How to Keep Sanctified

1. To keep sanctified, one must keep consecrated. There must be a continued and perfect consecration.
2. The conditions of getting it are the same as those of keeping it.
3. Keep on believing.
4. Possess it, profess it, confess it, and be aggressive in getting others to the experience of holiness.
5. Possess and practice the spirit of self-denial.
6. Daily read the Scriptures.
7. Be faithful to the leadings of the Spirit.
8. Pray and commune. "Take time to be holy."

9. Do not rest in present attainments, aim for more.
10. Live as in the presence of God.
11. Seek the salvation and sanctification of souls.
12. Keep free from compromise.
13. Keep a steadfast, childlike faith free of doubt.
14. Same kind of faith we had in seeking and obtaining sanctification must be maintained in keeping sanctified.
15. Be ready for trials, perplexities and temptations. "Resist the devil and he will flee from you."
16. Keep all the tithes in.
17. Let your consecration keep pace with your light. It will not always be flower gardens and grassy lawns, for there are deserts, mountains, swamps, jungles, and prairies.
18. Walk by faith.
19. Make use of all the means of grace.
20. Beware of impressions.
21. Read the best writers.
22. Do not stress non-essentials.
23. Have a clear conception of true religion and the doctrine of sanctification.
24. Avoid extremes.
25. Live in the valley of humility.
26. Beware of talking too much.
27. Avoid argumentation.
28. Avoid a grumbling and fault-finding spirit.
29. Treat with kindness the unsanctified.
30. Aim at spirituality and personal holiness.

Holiness is that state of character produced by the experience of entire sanctification. Sanctification is that instantaneous act of the Holy Spirit, eradicating inbred sin, cleansing the heart and establishing it in holiness. Holiness means to be cleansed ceremonially and morally. Sanctification is God's process of making a saved person holy. Sanctification is the process, holiness is the product. Sanctification is the divine act of God by which man is made holy. He requires us to be holy if we are to have part in the First Resurrection. Rev. 20:6. It is absolutely essential for us to be holy in character if we dwell with holy saints in the presence of a holy God. Heb. 12:14.

By Death

If holiness implies anything, it is a fitness for Heaven and that fitness is to be received while the soul is conscious in this life. A man might get sanctified prior to death but a dead man could not receive holiness. It is folly to reject cleansing here in this life which is a necessary prerequisite for the next. The Atonement on the Cross was in vain unless He can save and sanctify us in this life as a preparation for the next. Death is an enemy and an enemy will not sanctify.

All At Once

To say we are born of the Spirit and sanctified wholly at the same time would be untrue; and to say we are justified and sanctified simultaneously would be absurd; to say we get it all at once would be contrary to sound logic, the Word of God, and our own personal experience. We are so constituted that we

are incapable of receiving two manifestations at the same instant.

By Growth

Some well-meaning people seem to hold the false conception that we obtain the experience of sanctification by growth. If such were possible then there would be degrees in sanctification. How erroneous it is to talk about growing into the experience of sanctification, for growth is a process of addition while sanctification is a process of subtraction and elimination. He who seeks gradual sanctification seeks less than entire sanctification, and he who does not aim to have all sin removed aims to tolerate some sin.

The get-it-by-growth have no witnesses. Those who hold to this theory aim to arrive on a late train but usually the train is wrecked and they never put in their appearance. Now and then, you may find one who says, I believe in it by growth but you can't find anyone who has the experience and obtained it by growth. The rate that they grow, a thousand millenniums might dawn before the work would be accomplished. The holiness of God is alike in a Methodist, Baptist, Presbyterian, or Quaker, or even one who belongs to a holiness church. God's holiness and His holiness in man will never quarrel, they are never antagonistic. They never differ in degree but are alike in kind. Hence, those who hold to the growth theory have no witnesses for samples. The Bible does not sustain their theory. They write no books to lead people into the experience. Hence, their theory is unproven, unsafe, unscriptural, a failure, a delusion and an awful error. The growth method produces no

samples of its work. But the "by consecration, by faith, and by the death route" method does. Cleansing is instantaneous while growth is gradual.

Holiness is more than a proposition; it is a passion. It is more than loyalty to a doctrine, it is loyalty to a person. It is not merely a creed, it is a life. Some one has well said, "No regenerated element in the believer can oppose holiness. He may oppose something he thinks is holiness but justification never opposes sanctification." Archbishop Leighton said he questioned whether a man was converted who did not go on to holiness in the fear of God. With the above thought in mind, we say the greatest evidence of conversion is a desire for holiness.

1. Holiness is necessary as a condition on entering heaven.
2. Holiness is necessary in order to one's highest happiness.
3. Holiness is necessary in order for one's usefulness.

A Second Work of Grace

The Bible teaches sanctification as a second crisis in God's revelation to man. I John 1:7. Regeneration and sanctification are separate and distinct in time. Inherited sin, and the corruption of our moral nature coming to us through birth is not destroyed in conversion nor taken from us in regeneration; yet this nature is mastered and conquered in conversion. Inherited sin must be taken out; hence, this makes sanctification absolutely indispensable as a second crisis in Christian experience. This experience will enable you to stick like a postage stamp until you get to your destination. The need of the Church today is back

to Pentecost. The need is the sanctifying power of the Holy Spirit, the crucifixion of self; and bringing out the ethics of Christian living.

Consecration

Consecration is the key to success in any field of Christian endeavor. Consecrated ignorance sometimes surpasses consecrated intelligence. At times a man with least ability is ahead and then the man with most ability is behind. The difference is in the consecration. Great men who succeed are consecrated to their tasks. Would be well to bear in mind that surrender and consecration are not one and the same. A complete surrender culminates in pardon. Complete consecration culminates in purity. Consecration involves duty to God, to ourselves, and to our fellow man. Our consecration to God is a reasonable service. Christ has a reasonable claim upon our lives.

Man fell by doubting the Word of God. Gen. 3: 4-17. His way back to God is by faith in the Word. Faith and prayer together with utter self-abandonment to God are necessary to receive the power of the Holy Ghost. We must be crushed and broken to the Will of God before we can have appropriating faith. The rose yields its greatest fragrance when crushed; it must sacrifice to send up sweet incense. So must the life be yielded to God if it is to wield its greatest influence for holiness and righteousness.

The will of God, your sanctification was drawn up and signed in the precious blood of His dear Son and sealed with the Holy Spirit of promise. Therefore, we should go up at once and possess our inheritance for we are well able by God's grace to overcome every

obstacle. Yes, we must be holy in life or be damned in the life to come, because the future is only the sequence of this life.

I would not use such expression as a "higher life" or a "deeper work of grace." People do not know how high or how deep. Use Bible terms, sanctification, holiness, heart purity and perfection.

Holiness is man's natural, normal and elementary condition as God made him. Sin is an unnatural and foreign element that does not belong to man. God made full redemption for us in Christ Jesus before the foundation of the world for our full recovery from sin and restoration to holiness.

Five indisputable facts characterized the early holiness movement. Namely, fire, glory, liberty, love and power. But where are they today?

If you get the Holy Spirit, you will have the Holy Ghost, and you will have to take sanctification with it, and taking sanctification, you will get holiness, and with holiness, you will have power to go out and demonstrate perfect love, and with perfect love, you will not merely have power for service but the work is primarily that of cleansing.

Holiness is a state, sanctification is an experience. Walking in the light is the secret of attaining and retaining the experience of holiness. Hence, I urge you to let your life adorn the doctrine of full salvation. Sanctification is a heart full of love to God and man. Beyond this, we can never go in this world, and short of this, we should never stop.

Heart purity means the destruction of inbred sin, the eradication of depravity and an infilling of perfect

love to God and man. The inner disturbances of carnality which cause the justified much trouble no longer remain.

Sanctification does not destroy our capacity to be tempted or to commit sin, but it does free us from sin and gives us power to live a holy life, so that a return to sin is a possibility, but by no means a necessity.

All lexicographers agree that sanctification has two sides—human and divine. You may be consecrated to a task, to an office, but not consecrated to the will of God. He is not after your talents, service or money, but He wants you and when He gets you, He will have yours.

“Sanctified by faith that is in me.”

“Purifying their hearts by faith.”

Last analysis of sanctification is, we are sanctified by faith as a condition.

Divine Order

Faith—Facts—Feelings

Consecration and faith are human conditions.

They make sanctification possible.

You can be so clean that an archangel from heaven could find no sin left.

Cleansing and filling occur simultaneously.

Nature abhors a vacuum, so does grace.

Some seem to have an emotional fulness.

But we want an inward consciousness and a divine assurance that He dwells within.

God wills sanctification in time, glorification in eternity. Some would like to reverse the order, get glorified here and sanctified hereafter. No one can

get glorified until he is first sanctified and no one cannot get sanctified until he is first justified.

God's Will

Have you still a will of your own? Is God's will your will? Is it your supreme delight to please Him? Who holds the reins of your life? Who controls your actions? Is God your Dictator by choice? Are you sold out to Jesus Christ?

I. What is God's will concerning me? What has been revealed, what does God wish or ask at my hand?

1. A surrendered heart.
 2. A holy life.
 3. To faithfully discharge God's duties.
 4. To find my place.
- II. How find the Will of God?
1. Consult the Written Word.
 2. Reason.
 3. Experience.
 4. Circumstances.
 5. Advice of others.

The ultimate instrument is obedience. He not only imparts the spirit of obedience but with it He gives power to obey.

III. How do His Will? In what manner?

"As in Heaven so in earth." Our present and future happiness depend upon our attitude to His will. Being in his will we maintain a spiritual connection between our hearts and His will.

IV. Why do God's will?

1. It is wise.
2. It elevates character.
3. It brings God's everlasting approval upon us.

4. God does not try to destroy our will but to control it.

Sanctification being the will of God is one of the fundamental and sacred doctrines of the Bible and of the Church. No individual can treat this great doctrine with indifference and unconcern and stay spiritual; as it is Scriptural, ethical, logical, and practical. Much of the opposition today is the result of misunderstanding, unfavorable reports, rumors, radical statements, and ignorance of the doctrine. Don't arrive at a conclusion through hearsay, rumors, or extreme and fanatical teaching. Take time to search the Scriptures to see if these things are true. This work is not only divine but is satisfactory. Therefore it is complete, perfect and satisfactory to those who receive it. When one is sanctified the Lord could take him to Heaven immediately, but He does not usually do that as he needs their influence on earth to advocate full salvation.

God is holy, and man should be holy to be like Him. Yes, sanctified, if you please. God's holiness is expressed in His redeeming love for man and in His hatred for sin. When man came from the hand of His Maker he was without sin; no taint of depravity or moral pollution or defilement was in his nature. He was given will power of choice and could choose right or wrong; but through an act of disobedience man fell.

Sanctification as an experience is sure to make a desirable contribution to the life you live. Being the will of God, it inevitably makes for a fitness for Heaven. When obtained within, it will fit you without; and what fits you to live will fit you to die, and what fits you to die will fit you to live. People usually seek a

better experience if they are seeking it to live than if they were seeking it to die; that is they make preparation to live but little to die. The will of God should be sought as a need. We not only need sanctification to take us to Heaven but to help us take as many with us as we can. You have not learned to live at your best until you have learned to live for others.

Entire sanctification is that second work of grace instantaneously received through the operation of the Holy Ghost wrought in the regenerated heart through the merit of the shed Blood which destroys sin and perfects love.

Living a sanctified life is in no sense a question of environment or circumstances. God does not bestow grace upon us by allotment or by measure. "My grace is sufficient for thee." II Cor. 12:9. Great trials and difficult conditions carry with them the promise of more grace, so sanctification makes you equal to every emergency and master of every situation.

Inbred sin is a term used to represent sin inherited from Adam, in contradistinction to the sins committed by the individual. Inherited sin, original sin, or a tendency to go astray are synonymous terms used interchangeably by theologians. The Bible uses such terms as "carnal mind," "body of sin," and the "Old Man."

The question is asked: "Why do we not get rid of original sin in conversion?" First, it is contrary to the Word of God. Second, it is contrary to the teaching of all orthodox Churches. Third, it is contrary both to the teaching and the experience of mankind.

Dr. Adam Clark, our greatest commentator, said:

"I have been twenty-three years a traveling preacher, and have been acquainted with some thousands of Christians during that time who were in different states of grace, and I never to my knowledge met with a single instance where God both justified and sanctified at the same time."

T. N. Ralston says, in his Elements of Divinity, p. 468, "When we are justified we may from that hour go on unto perfection; and whenever we comply with the conditions prescribed in the gospel; that is, when we exercise the requisite degree of faith, be it one day or ten years after our conversion, that moment God will cleanse us from all unrighteousness."

Dr. A. M. Hills said: "Every man who ever had a call to be converted has had a call to be sanctified."

Entire sanctification is an experience to be obtained in this life; but perfect growth here will never be reached. We are to grow in grace throughout Eternity. Sanctification purifies the heart, but growth points to enlargement. Sanctification is death to the "Old Man;" growth is development of the "New Man." You should grow in grace both before and after sanctification, but you will never grow into a pure heart. You cannot grow weeds out of a garden, neither can you grow sin out of the heart. Get the weeds out of your garden; get the sin out of your heart. We grow in, but not into, grace. The boy swims in, not into the pool; he gets in and then swims. So you must get sanctified first; then you can grow in grace. A vast difference exists between growing in a grace possessed and growing into grace. It is absurd to think of growing corn out of the granary into the ground.

But plant the grain into the fertile earth, warmed by the generous days of a spring sun, kissed by the sparkling dews of Heaven, and bathed by the country air, then growth is at once anticipated.

A testimony to sanctification should be given humbly. We should not testify for self but for the Lord. So let us guard against a self-important spirit. Instead of saying "I am sanctified," it is better thus: "The Lord has sanctified me, the Blood cleanses me from all sin, the Holy Ghost abides in sanctifying power." Give God alone the glory.

You no doubt have heard people say: "One should be sanctified but say nothing about it." To be sure we live it; but that is only a part of our duty. When a sinner is saved we expect him to profess it as well as live it. As in regeneration so in sanctification. To live a holy life is good, but to profess holiness is also good; the life and profession should go together, and what God has joined together let no man put asunder.

Heb. 12:14. The plain declaration of the text is that without holiness no man shall see the Lord. The revised version has it: "The sanctification without which no man shall see the Lord." The words "holiness" and "sanctification" in this place seem to mean substantially the same. We may understand by this the necessity of entire sanctification as the qualification for entrance into the presence of the King. When the prophet Isaiah saw the glory of the Lord he felt this need. He was a godly man, a prophet of the Lord, but in the midst of God's burning glory he exclaimed: "Woe is me! For I am undone; because I am a man of unclean lips, for mine eyes have

seen the King, the Lord of Hosts." Isa. 6:5. The pure in heart shall see God; hence, heart purity is equivalent to holiness and sanctification and are by the Blood.

The question is not, are we sound in the doctrine of sanctification? Do we believe in the holiness movement? But the question is, do I have the experience? It means something to be sanctified wholly, much more than many professors of the grace exemplify in their lives. It's a life of patience, humility, zeal, devotion, and consecration. It suffers in patience, endures in meekness, and shines in darkness. It is a life on the altar for the glory of God and for the good of others.

Many have accepted the doctrine but have never obtained the experience. This is liable to make contentious advocates of a creed rather than humble representatives of a grace. These facts may help:

First, there must be a foundation for entire sanctification; a clear-cut, definite, up-to-date experience of regeneration. Many have started wrong at this point and have in the end proved a disappointment to themselves and others and an injury to the doctrine and experience of holiness.

Second, there must be a willingness and desire to be sanctified. It is a well known and settled fact that in many sections of the country there is more or less objection to the doctrine and especially the profession and experience of entire sanctification. Because of inconsistent professors many have looked on its advocates as more or less cranky. We should count the cost and be able to face whatever criticism and ecclesiastical ostracism the profession may involve. We

should not be either formal or fanatical and use all the sense we have and draw heavily on God for more. Nonsense, foolishness, and tomfoolery along religious lines have rendered the blessed experience a stench in the nostrils of many thinking and intelligent people. Let us be conservative without deadness, and aggressive without extravagance. We must be faithful to God, patient toward men, zealous for the faith, and yet respectful of opinions of others. But in order to have the experience we must accept the doctrine with all consequences involved.

Third, there must be entire consecration. This is important. An error here will result in a defective experience—perhaps a sad and unsatisfactory life. We give all our powers and capacities to God for sacrifice and for service. Many claim sanctification who show no real thoroughness in their consecration, which involves the giving up of reputation, family ties, and putting all on God's Altar; feet, eyes, hands, ears, in fact all a living sacrifice. Many slight this duty here to meet it at the Judgment.

Fourth, there must be prayer. Much headway can be made in divine things by taking the knee route. The disciples continued in fervent prayer while waiting for the sanctifying baptism of the Holy Ghost. Through His presence and indwelling, the life becomes a fountain of grace and a river of blessing. When seeking pardon or cleansing we must know no hindrance, but press forward with indomitable perseverance and override all difficulties until the banner of victory waves in holy triumph.

Fifth, there must be faith. The climax of all must

be reached in our faith. It must unite our weakness to God's Almighty, and turn defeat into abounding and Heaven-sent victory. Faith appropriates divinity, draws on the resources of the skies, and gives us the riches of Heaven. God recognizes the weakness of humanity and we recognize the infinite resources of the Godhead. The penitent has to trust in the meritorious Blood for pardon, so the regenerated trusts in the Blood for purity. There is much objection raised to faith in bringing the victory; no doubt faith has been much abused and overworked, but when every known condition and requirement is met, the hand of faith reaches out; it knows no defeat, it is all conquering, and laughs at impossibilities, and cries "It shall be done!"

Each generation assumes the responsibility of promoting certain Bible truths vital and essential to the Redemption of mankind. Since sanctification is the outstanding experimental truth of Divine Revelation it demands special emphasis. Since that Pentecostal landslide at Pentecost, a Pentecostal baptism has been the propelling dynamo of the Church. As we battle for God and souls, in order to keep the fires burning, this doctrine should be prominent in the pulpit, accepted by the pew, and preached with power, and in demonstration of the Spirit.

The writer sends this book forth with a prayer and a humble spirit that thousands now living may accept the theory, seek the experience, and be cleansed from all sin by the fiery Baptism of the Holy Ghost ere the night shadows shut from view the "Lamb of God that taketh away the sin of the world."

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